THE RELIEF SOCIETY MAGAZINE

Vol. X DECEMBER, 1923 No. 12

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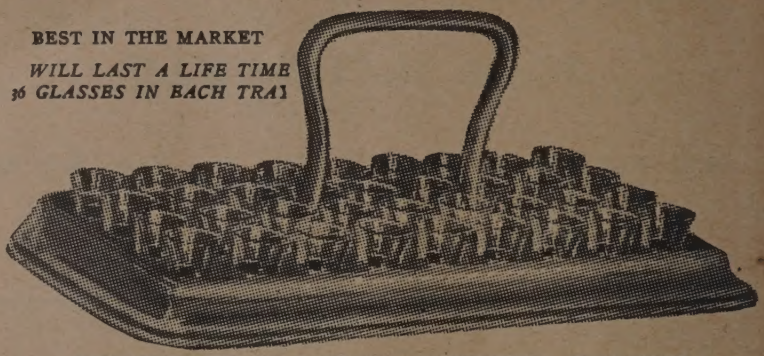

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THE KING

By Grace Ingles Frost

Serenely quiet lay the little town,
The twinkling lamps of heaven shone blithely down,
Upon the place where on His mother's breast,
Reposed the Gift Supreme with Godship blest?
The King.

Tho' earthly gold would never crown His head,
But thorns be plaited for His brow instead,
No thought of this was His upon that night,
When heaven's blue, its wonderment of light
Shed forth and angel hosts did sing
Their praises unto God for Him,
The King.

With speedy hand, time rolled the days along,
No longer sounded notes of angel's song;
Within the temple stood a serious Youth,
Expounding unto learned men such truth
That much they marveled how it could be so,
That He, a boy, should such great wisdom show.
False self-esteem, that ray of fickle light,
Had dimmed and robbed their vision of keen sight.
This Youth who walked so oft with lowly men,
Was all unknown to any of them,
As King.

And as He onward journeyed thro' the years,
Proclaiming strength of faith, allaying fears,
A victor over pain and death and sin,
They of the palace did not follow Him;
'Twas they whose eyes were searching for a light,
To guide them to a vaster spiritual height;
Within their souls, the echo long had run,
From that glad song by herald angels sung,
Unto the King.

Then, lo! when came to Him His crucial hour,
And He, betrayed by evil's subtle power,
Was nailed upon the contumelious cross,
While they who loved Him, following mourned His loss.
He sealed His Kingship with words nobly true—
"Father forgive, they know not what they do."
He proved not only over death and hell
Victorious, but of Himself as well,
The King.

"Glory to God! Glory to God!
"Peace on earth, good will toward men.
"Glory to God in the highest!"
O, sing it o'er again!
Let the tones with rapture ring
For Him, our Savior Lord,
The King.

Mrs. Percy Goddard and her little son, in the role of the Madonna, as presented in the pageant, *A Little Child Shall Lead Them*

Courtesy of Mrs. Percy Goddard, Thomas photographing parlors, and Professor E. H. Eastmond, author of the pageant

THE

Relief Society Magazine

Vol. X. DECEMBER, 1923 No. 12.

My Impressions at the Sacred Grove and the Hill Cumorah

By Elder Joseph Fielding Smith, of the Council of Twelve

On the twenty-first day of September, 1923, the "First general conference of the Eastern States mission" convened at the Joseph Smith Farm, near Palmyra, New York. Seven sessions of the conference were held and one missionary meeting at the conclusion. Th conference closed Sunday evening, September 23.

It was my privilege to attend all of these sessions, some of which were held at the Joseph Smith Farm, some on the Hill Cumorah, and one in the sacred Grove, where the Vision was received by Joseph Smith in the spring of 1820. All the missionaries and many of the Saints of the Eastern States mission were in attendance, so also were representatives from Utah and the West. President Heber J. Grant, President Rudger Clawson, and two members of the Council of Apostles were also present. President Brigham H. Roberts, of the Eastern States mission, had prepared an elaborate program, worked out in many details to cover topics dealing with the important events which had taken place at these historic places, anciently and in our own dispensation. This program, although departed from as occasion required, was carried through in a manner most impressive. Those who spoke and those who read entered into the spirit of the occasion with zeal and knowledge. Each topic was handled in a masterful manner, leaving impressions upon the assembled multitude that sank deep and touched their souls. Many strangers from the country round about were present at the several meetings. Some entered into the spirit of the meetings and were deeply moved by the sincerity and earnestness of the worshipers who had gathered at these shrines, as they were pleased to term them. None were observed who came to mock; if any came with such a spirit, most likely they remained to pray.

The missionaries of the Eastern States mission came from their respective fields, from the borders of Canada on the north, Virginia on the south, and Ohio on the west, each carrying a pennant with the name "Cumorah" written on it. They travelled most of the way on foot, performing missionary labor as they journeyed, and advertising with their flying pennants the object of their pilgrimage.

As I stood upon these sacred places I had peculiar feelings which I cannot describe. I always do have such feelings; I have visited the Hill Cumorah and the Sacred Grove on other occasions. As I stood at the Smith home, I thought of the early struggles of the family, and wondered what means the Lord might have used to get them to move from Vermont or New Hampshire, if they had not been forced from those states by poverty. Their poverty was not the result of indolence, as the wicked have proclaimed, but the poverty and reverses of Providence, sent to give experience and to lead the family to a better land where the Lord could perform his work through the youthful Seer, yet to be raised up. When the Smith family arrived in Palmyra they immediately bargained for the purchase of one hundred acres of land. This is known today as the Joseph Smith Farm, and is in the possession of the Church. In that day the land was covered with a heavy growth of timber. This had to be removed before the land could be planted and crops raised to pay for the farm. As I stood upon this ground, I thought of the struggles this entailed. My grandfather, Hyrum Smith, and his older brother, Alvin, were called upon to do much of this laborious task. The younger brother, Joseph, was too young at that time to give much help, being only about ten years of age. Nevertheless he was called to assist, and a few years later—at the time of the vision—was undr the necessity of performing labor required of a man. The house which stands upon the farm, was built by these sons of Joseph Smith, Senior; but it is not the house, as many have been told, in which the Angel Moroni appeared to Joseph Smith. The older house has long since disappeared, and stood several rods to the north of the present home. After the proclamation of the angel's visit persecution raged, and the family were not permitted long to enjoy the land which had cost them so much to prepare, because of others, who, through wickedness, for a season reaped the fruits thereof.

As I stood upon the summit of the Hill Cumorah, in the midst of a vast multitude, only a few of whom belonged to the Church, I tried to picture the scenes of former days. Here were assembled vast armies filled with bitterness and bent on destruction. I thought of the great promises the Lord had made through his prophets concerning those who should possess this choice land, and how those promises were not fulfilled because the people violated his commandments. Here a people perished because of

their extreme wickedness. There must be something in the destiny of things that would cause a repetition of this terrible scene on the same spot, many centuries later. I reflected, and wondered if this unhappy time would ever come when another still mightier people would incur the wrath of God because of wickedness, and likewise perish. If so, would this same spot witness their destruction? I thought of the prophets, Ether, Mormon, Moroni, and tried to realize the sadness of their feelings as they witnessed the mad onrushing of their peoples to annihilation. We sang the song, prepared for this celebration, *Zion-land,* and I entered heartily, sincerely, into the spirit of the song:

"God bless our Zion-land,
Firm may she ever stand,
Through storm and night;
When the wild tempests rave,
Ruler of wind and wave,
Do Thou Thy Zion save
By thy great might!

"For her our prayers shall rise
To God above the skies,
With Him we stand;
Thou who art ever nigh,
Guarding with watchful eye,
To Thee aloud we cry,
God save Thy land."

Here it was that Moroni, commanded by the Lord, hid up the sacred records of his people. Here it was, fourteen hundred years later, that he, then a resurrected being, came to Joseph Smith and committed these same records to the young man's care. At the time of the Prophet's first visit to the hill, it was covered with trees; today it is stripped and bare, save for the grass which grows abundantly. This former scene of strife and bloodshed, where two nations perished, later the sacred repository of ancient records, today is the abode of peaceful cattle, reclining and chewing the cud. The many millions of inhabitants of the land, who, because they love darkness rather than light, will not believe, although an angel has declared it unto them, appear to have no more thought concerning the wonderful events that have taken place near and on the Hill Cumorah, than have these cattle.

The meetings held upon the hill were very impressive. Themes and episodes were discussed and read relating to these great events of former days. Testimonies were given and evidence presented that found lodgment in the hearts of those assembled, and many who came in wonderment and curiosity returned with serious reflections.

Sunday morning, September 23, a most solemn and impressive meeting was held in the Sacred Grove. Only members of the Church were present. The sacrament was administered by two young elders, Jesse C. McEwan and Vernon D. Law. The Spirit of the Lord was manifest and felt by the entire assembly who sat in serious reflection thinking of the wonderful scene enacted over one hundred years before in this grove, and the great and marvelous work, the outcome of that vision. The following fitting description of the first temples was read by President Brigham H. Roberts:

"The groves were God's first temples, ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them—ere he framed
The lofty vault together and rolled back
The sound of anthems; in the darkling wood,
Amidst the cool and silence, he knelt down
And offered to the Mightiest, solemn thanks
And supplication."—*William Cullen Bryant.*

And now came one to this grove, as to a solemn temple,
To submit his mind and his will to God—
Man's highest act of worship—self-surrender.
—*Brigham H. Roberts.*

President Roberts then offered the invocation which was full of feeling and devotion. He expressed our gratitude to our heavenly Father for the revelation of the Father and the Son, which knowledge has given the world new light, and the perfect assurance of salvation to all who will believe. Inspirational remarks were made by President Heber J. Grant and other brethren and the gathering adjourned, feeling that the Lord had been with them through his Spirit on this solemn occasion.

The following morning a meeting was called where all the missionaries received appointments to fields of labor, and they then departed on their several journeys feeling amply paid and greatly blessed in the things they had seen and heard. Thus came to a close this series of inspirational meetings, held one hundred years from the coming of the angel sent to proclaim the gospel that it might be declared to every nation, and kindred, and tongue, and people before the end of unrighteousness should come.

EDITORIAL

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Christmas Editorial

People ordinarily like to be up-to-date. To do this they generally assume that they must keep looking forward; yet it chances that a single sentence spoken two thousand years ago, by the angel chorus upon the Judean hills, is perhaps the most strictly up-to-date and forward-looking sentence in the wide world at the present time.

So important have these words become as the years have come and gone, that they are now as the breath of our body, or as the beat of our pulse. To employ the words of the immortal bard, That which they suggest, "is a consummation devoutly to be wished."

Within the year attempts to further peace have been noted in the offer of a Peace Prize by Edward Bok, the discussion of a world court by President Harding, the meeting of an International Education Association, in San Francisco, that passed peace resolutions, which the state associations are endorsing, the recent plea of Lloyd George that Great Britain and the United States unite for the furtherance of world peace.

This topic does not grow old but appears to be newer with every rising sun, with every tick of the clock. One issue of a daily paper a few days ago, recorded three different movements looking toward the establishment of peace.

In the face of all this activity, surely we can accelerate our work; strive for greater love, and an increase of faith in our

Redeemer that the time may come and that speedily, when we shall neither cast behind us nor look far into the distance for that perfect day, when all shall sing with one accord, "This is the Millennial morn, the day dawn of peace and good will toward all men."

The Relief Society Conference

The Relief Society Conference, of October 4, was signalized by its practical nature. In accord with what appears to be present day custom, health was given a very significant place on the program.

The report of Barbara H. Richards, member of the General Board, the address of Dr. Jane Skolfield, and notably the address of President Clarissa S. Williams, emphasized health. The statistics presented by President Williams are illuminating and interesting in the very highest degree, and should form a basis for constructive health work in the future.

The practical nature of the program was apparent in the timely suggestions made by Jeannette A. Hyde, member of the General Board, pertaining to the conduct of the work and business meeting, also in the suggestions of Alice L. Reynolds, member of the General Board, in relation to the presentation of the literature lessons. To this group belongs the address of Julia A. Lund, member of the General Board, who took up the problem of the young people. Suggestions looking toward the development of companionship between parents and children formed some of the most valuable passages of the address.

A touch of real beauty was added by Counselor Jennie B. Knight in her account of the Alberta Temple, at Cardston, and of spirituality by Counselor Louise Y. Robison, reminding us that the Spirit of the Lord in our work enables us to do that which is humanly impossible.

A feature of the conference, widely commented upon and very greatly appreciated and enjoyed, was the music, under the direction of the general chorister, Lizzie Thomas Edward.

One Grand Chorus

The old saying that all roads lead to Rome has nearly a parallel in the present health program that is being "put over" in the United States. Churches, schools, newspapers, legislation, women's organizations, social workers, all persons and all organizations interested in human welfare appear to be emphasizing health. One gentleman observed, when the Bok peace award was offered, that what the world needed most was not a peace plan but some plan upon which all could unite for the furtherance of

peace. People and organizations pretty generally seem to be able to unite on the health program of the nation.

Recently the Utah Public Health Association held a conference in Salt Lake City. This conference was addressed by Mr. Philip P. Jacobs, publicity director of the National Tuberculosis Association, of New York City. Mr. Jacobs attracted a good deal of attention throughout the state in his public health address which bore the very catchy title of "Postponing One's Funeral." Mr. Jacobs stated that the longevity of the race had been increased about 15 years during the last 40 years, or since health education had been emphasized. Recently, Dr. Mayo, the famed physician of Rochester, Minnesota, stated that the longevity of the race had been increased 12 years in a very recent period of time. Mr. Wallace, as executive secretary of the Utah Public Health Association, reported that, while deaths from tuberculosis had always been rather low in Utah, still we are not controlling the situation as well as some other states.

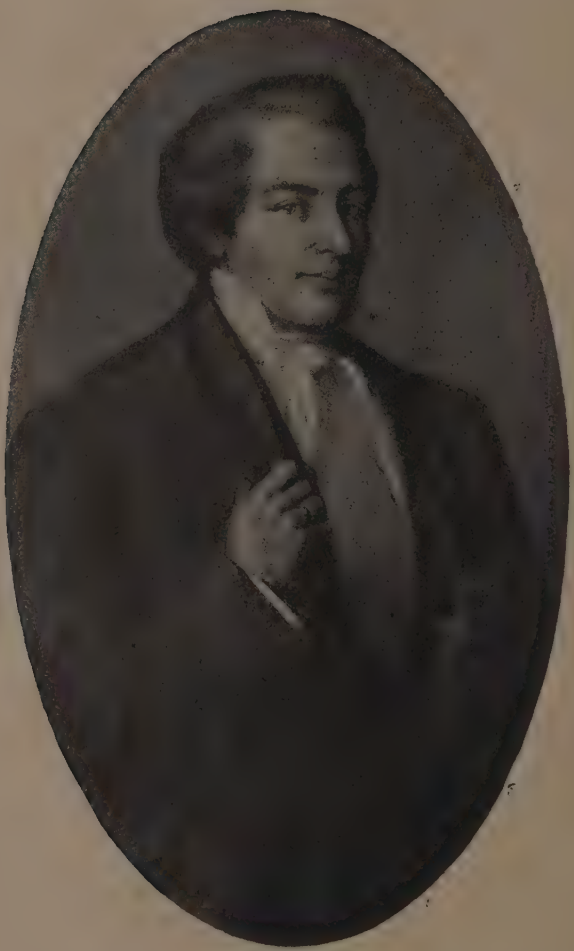
In 1922 Utah had 184 deaths from tuberculosis, which suggests, according to medical computation, that there are probably about 1,666 persons in the state of Utah suffering from this disease. Until a very recent time, there was no opportunity for isolating these patients. At the present time the Salt Lake county hospital has from 25 to 28 beds designed to care for tubercular patients. Money is needed to purchase adequate bedding for the beds, and for this purpose half of the proceeds accruing from the sale of Christmas Seals in Salt Lake county will be used.

Martha Ann Smith Harris

The daughter of the great martyred patriarch has gone to her reward. With her departure to that better land, the last link in the chain has been broken. Never again can we say, as we have said during her life and the life of her beloved brother, President Joseph Fielding Smith, "We still have a son and a daughter of Hyrum Smith among us."

Her life's course suggests at once the terrible scene of the martyrdom at Carthage jail, the drivings from Nauvoo, the hard and perilous journey across the plains to this desert land, and the struggle for existence after the arrival.

Happily for us and happily for future generations, the sons and daughters of the great patriarch, Hyrum Smith, have given to the world a very large and honorable family of children and grandchildren, so that while we are no longer privileged to have among us the sons and daughters of one of the first founders of the Church of Jesus Christ of Latter-day Saints, we still have with us many of their descendants.



One hundred and eighteen years have elapsed since the birth of the Prophet Joseph Smith, which occurred December 23, 1805.

And Then Came Santa

By Ruth Moench Bell

"In festoons, dear, there that's better." Mrs. Jerry Fair stepped back to get the effect, as Mr. Jerry Fair pinned ropes of tinsel and gold to the curtains and thence twined them about the tree.

"Now, put this star on the tip-top as if it had just dropped from the sky and lighted on the tree," Mrs. Jerry cried merrily.

"Suppose some of the children come after all and catch us at it?" Jerry protested, as he had been protesting every day for the past year.

"We've gone over the possibilities fifty times, Jerry;" Mrs. Jerry smiled dreamily. "They can't come. You know they can't!"

Jerry took time to nurse a thumb which he had nipped with a candle-holder before he replied: "All I know is, we shall look mighty silly if any of them *do* happen in."

Mrs. Jerry went on dressing a battered doll, which lay in her lap, holding up humorously a chewed foot, badly in need of a bootee for covering.

Jerry sat on the top of the ladder and looked long at the little lady he had claimed as wife for the past twenty, thirty—thirty-five, —how many years had it been after all? Jerry never could remember. He still found a fascination in enjoying her varying expressions, as she sewed or did things for Christmas. Jerry realized that he was not the only one who rejoiced in gazing at Mrs. Jerry.

In fact, the minute anyone caught his first glimpse of Mrs. Jerry, he found himself believing right away in Santa Claus and grandmothers, and all lovely things, though he felt at once that if Mrs. Jerry really were a grandmother she must be a very young grandmother, probably with a marriageable daughter somewhere about; else why was Mrs. Jerry so dimpling and expectant? Anyone could see at a glance that Mrs. Jerry was always perfectly certain that all sorts of delightful things might happen almost any minute. And also, as one looked at her, one could not help suspecting that lovely memories kept close to her, touching her lips with their butterfly wings and brightening her eyes with their beauty.

"I'm not so sure about Joyce," Jerry continued. "The others have their homes and children and they are too far away. But Joyce is young and unmarried and has nothing to keep her. I can't help thinking she may drop in."

"It is a long drop from Chicago," Mrs. Jerry laughed. "Joyce

will never come as long as there is a chance of meeting Ralph Leigh."

Jerry whirled around on her, "But she knows Ralph won't be here. You told me you sent her word. Now if Ralph sails for Honolulu on the 27th, how can he stop over here. He must have gone through long ago."

"Ralph go through and not come and see us?" Mrs. Jerry flared.

Jerry went on trimming the tree. "The last time he came, he looked *past* us hoping for some sign of Joyce."

Mrs. Jerry smiled demurely: "Oh, I don't know that he looked past us last time."

Jerry *would* crack nuts with the heel of his boot. And now crunched on his thumb savagely: "If he *does* come," Jerry exclaimed, "I won't have him getting away with any of that mistletoe stuff with *you* again."

"But Ralph is such a dear, so big and breezy! Oh, I don't see how Joyce could have quarreled with him. Why, Ralph Leigh would kindle coquetry in a wooden shoe," Mrs. Jerry laughed. "If he so much as looked at one, it would begin to perk up saucily and—"

"Powder its nose and purse its lips and happen to be under the mistletoe," Jerry mocked.

"I couldn't *help* being under the mistletoe, Jerry," Mrs. Jerry remarked, while stuffing a stocking. "It was pinned to ribbon streamers at intervals. And the ribbons were draped from one corner of the ceiling to the other. I was hoping that Joyce might get lonesome and come home and Ralph might happen in—"

"You've done it again," Jerry roared, glancing at the ceiling.

"There is really nothing like mistletoe for bringing two lovers together," Mrs. Jerry sighed and then busied herself at stuffing stockings, keeping her face provokingly away from Jerry, who had caught the spirit of the mistletoe and decided that it was also useful in stirring the affections of two married lovers.

"There's Ralph, now," Mrs. Jerry sang out, as the door bell rang impatiently, and Ralph followed his ring into the house.

"Anyone home? Hullo, there," Ralph greeted. "Wait till I shake this snow off. What's this?" he demanded, glancing first at the preparations for Christmas and then at the mistletoe suspended from the ceiling. He gathered Mrs. Jerry in his arms, warding Jerry laughingly away. "Never mind, old man, she's under the mistletoe," he insisted.

"She couldn't *help* being under the mistletoe," Jerry pretended indignation, "she's got it strung from one end of the ceiling to the other."

"So much the better," Ralph declared, helping himself.

"But I tell you this isn't Christmas," Jerry fumed.

"Will be in a few hours," Ralph laughed. "One for you and —and one for—" he looked over his shoulder toward the door of Joyce's room. "I suppose she will be here?"

"No, I'm afraid Joyce isn't coming, Ralph," Mrs. Jerry, looking flushed and happy, sighed with sympathy. "She wrote and wanted us to come and spend the holidays in Chicago."

"Imagine Christmas in Chicago," Jerry snorted.

"Christmas with Joyce would be wonderful anywhere," Ralph said with fervor. "I can't imagine anything easier than for Joyce to be teaching at a girls' school in Chicago and I going off to Honolulu alone." He aroused himself from the mood of depression. "You are certainly making preparations for the rest of them."

"They can't come, any of them."

"Can't come? None of them? Then why all these fixings?"

"Jerry and I—" Jerry reached out and clasped Mrs. Jerry about the waist, as she continued. "Jerry and I are celebrating our—well, our Memory Christmas."

"*Merry*, Memory Christmas," Jerry supplemented.

"You see, for years we were so occupied in feeding our four birdlings," Mrs. Jerry explained from the shelter of her husband's arms, "we were so busy keeping them warm and training them to use their wings, that we have never had time till now to—to collect and sort and gather together and re-live all the precious memories of their Christmases. This time with our four birdlings flown to—almost to the four corners of the earth and with no chance of flying back, it seemed just the time to dream through their babyhood, their childhood, and make it all come true again."

Under the mood of the moment, Mrs. Jerry sank down onto the large couch that cornered the glow from the fire-place. She drew Jerry with her, nestling into their favorite place, the encircling arm nearest the fire.

Ralph folded himself into the big arm-chair and waited with wonder. None of them coming, not even Joyce. And yet rocking chairs, a rocking horse, albeit without a head and much battered, dolls, drums, and trumpets peeped out from the branches of the tree and under its great boughs. None of them coming, and all this preparation.

"They left a good many toys behind them in their flight," Mrs. Jerry smiled, following Ralph's survey of the mended toys.

"Yes, and all year, day after day," Jerry added, "I've made trips to the attic and painted and glued and fixed up all their treasures."

"And every time he came down, smelling of glue and fresh paint," Mrs. Jerry smiled, "I would wonder what he had been up to."

"You see, I wanted to surprise her," Jerry chuckled. "I

could see that she was working away, sewing and making things, that—that somehow had a familiar look. Hoods and dresses and things that I somehow seemed to remember seeing Joyce or Ellen in—when they were children."

"You see, I wanted to surprise him," Mrs. Jerry bubbled, "and he wanted to surprise me. And we were both up to the same trick," she added dreamily. "Because we have always planned to have this Memory Christmas the very first Christmas that we were sure that none of them could be with us."

Ralph suppressed the sigh he felt like emitting. There was no hopes that Joyce might come, even yet.

"We are simply reveling in this Christmas, Jerry and I," Mrs. Jerry went on. "From the dolly with the chewed toe, to the headless rocking horse, everything has its memories for us."

"And we are not going to be sad," Jerry insisted. "This year we are just collecting the *laughing* memories." He chuckled again. "We even went to the extravagance of *buying* something to please us. A pair of boots like Billie's first pair, even to the size."

"A saucy red hood, trimmed with fur, like Joyce used to wear," Mrs. Jerry chorused. "And the little red cape that went with it." Ralph glanced again at the two tokens of Joyce' childhood. "And the high-topped shoes with the red border that she insisted she must have to wear with the coat and hood," Mrs. Jerry pointed out.

"Tom's sled and wagon and first skates," Jerry indicated.

"Ellen's furs and warm, woolen dress. Jerry bought the furs and I made the dress as near as I could remember like the one Ellen wore that happiest of Christmases!" Mrs. Jerry continued.

"You see, by some strange coincidence, we both chose one certain Christmas, when Ellen was—how old was she?"

"About twelve," Mrs. Jerry laughed, "and Tom was ten, Billie seven and Joyce near five. Do you see, now, Ralph?"

"I see a headless horse without a rider," Ralph smiled understandingly.

"And I see Billie on his back, kicking lustily with his sturdy shoes," Mrs. Jerry laughed. "And later, after the head was gone. I can see him hanging on by the tail and still kicking lustily."

"This was Ellen's doll cradle," Jerry smiled mistily. "And that carriage was the pride of baby Joyce."

"That carriage belonged to—to Joyce—?" Ralph repeated, as if trying to picture his lady love as a demure little miss trailing grandly behind it.

"This was her rocker," Mrs. Jerry added fondly, "and many a tea-party she and Ellen had by that small table."

Ralph stirred himself with an effort. How he would have liked to stay there with them and hear about Joyce, at least, since he could not win her. "Well, I shall have to go," he said

reluctantly. "I—I was just thinking how lucky you are to have memories. I wonder if I shall ever have any, though I'd like something more substantial first."

Ralph slipped into his overcoat, thinking to himself how like Joyce Mrs. Jerry was. And how like Mrs. Jerry it was to plan a Christmas celebration of this sort, after her children had flown away. "Why, anybody else would be grieving at being left alone. And those two are rejoicing in their memories."

Ralph glanced again at the mistletoe, as he turned to go. "She is still under it," he cried.

"Go ahead, stock up, take a hundred," Jerry laughed whimsically. Jerry stood with his wife at the window after Ralph had gone. It was sad to think that Ralph was on his way to the coast and from thence to Honolulu, loving their baby, Joyce, and that Joyce was in Chicago, no longer a baby, and too proud to forget her quarrel, letting the man she loved go out of her life, all for a silly quarrel.

"I can't bear to see him go like that," Mrs. Jerry observed. "Youth is so tragic. And he and Joyce ought to be happy at Christmas."

She and Jerry stood at the window, watching the snow piling up like layers of cotton batting, as Jerry always said. "Only cotton batting is not so live—and fresh—and full of feeling," Mrs. Jerry would always reply.

"There go that rubberless boy and girl again," Jerry remarked.

"Sometimes they pass with a younger brother and sister and never a rubber amongst them," Mrs. Jerry sighed.

"Beats me how some parents let their children go," Jerry fumed.

"I wonder who they are," Mrs. Jerry cried. "Ten years ago we would have known. We knew everyone in town then. But the place has certainly grown."

"They are rather shabbily dressed," Jerry commented. "There have been times when I have thought of seeing if I could not hire the boy to chop my wood and sweep the paths this winter."

"We must not get lazy," Mrs. Jerry admonished, "though I must confess that I have had thoughts of hiring the girl to wash the dishes and do little errands that Ellen and Joyce used to do."

Jerry went about his chores and Mrs. Jerry began setting the table exactly as she had set it in the days when four merry, hungry youngsters gathered about it on Christmas Eve. She set places for Ellen, now in California; Billie, a prominent physician in Texas; Tom, a lumber man in Seattle; Joyce, a teacher in Chicago.

Twilight was coming on and Mrs. Jerry sat down in the low rocker by the tree and waited, thinking of the little dream children

that had once nestled into her heart and danced about the tree, little, shadowy, mysterious dream children. And now they had grown bigger and less mysterious until they had finally airplaned away, leaving behind them the echo of their laughter, a few battered and forgotten toys, such as the headless rocking horse, the dolly with the chewed toe and—Memories.

"I'm glad we have never folded our memories away," she murmured as Jerry joined her, sitting in his great arm-chair by the fire-place. "We've always had our memories about us, floating in and out with the breeze."

"And this time we have invited them in and prepared to receive them," Jerry responded. Then he drew her to him in their favorite corner of the couch, where the firelight might play over her features. "You are not getting sad?" he inquired. "You know we promised to be merry."

"How could I be sad?" she whispered softly, "only I have been wondering. There is the Christmas supper hot on the stove. Each one's favorite is there. Tom's chicken and dressing, Ellen's mince pies, Joyce's oyster soup, Billie's ginger bread—"

"And we are going to eat the favorites," Jerry concluded, as Mrs. Jerry paused lengthily. "We are going to eat and remember, be merry over the jokes they used to make and the fun they had at meal times."

"Yes," Mrs. Jerry responded, suppressing the wistful feeling beginning to creep over her. "I wonder if it was a bit extravagant buying all these things, the clothes like they used to wear, the great tree, the filled stockings!"

Jerry looked over at the tree, whose luxurious boughs reached almost to the couch on one side and nearly to the fireplace on the other. What a luxurious tree it was; big, with bushy boughs, broad enough and sweeping enough for a doll to lie on. Drums and trumpets peeped out from between its branches. Tinsel and baubles and stars gleamed entrancingly, catching the firelight and reflecting its glow.

"We've surely been very generous to our memories," he smiled. "It is almost time to light the candles. Shall I draw the shades tonight?"

"We've never shut our Christmas cheer in," Mrs. Jerry replied. "We must not shut in our memories."

Jerry lighted the candles while Mrs. Jerry looked tenderly over at the gifts that the children had sent: Ellen's wonderful roses from California, adorned the table; Tom's gift of silver, Billie's gift of books. Nothing had come, as yet from Joyce. Her gift would probably drift in tomorrow. It was always so jolly to receive a tardy present on Christmas morning and have a chance to remember the mail-carrier and exchange greetings with him.

Jerry sat down again in the corner of the couch, where they

could both look out of the window on the new falling snow, piling up on the ledge; and then they could dream in the light of the candles.

"This is the time you used to recite—"

"'Twas the night before Christmas, when all through the house—" Jerry tried to say with his accustomed fervor.

"*You* used to sing first," Jerry corrected.

"I can't sing, Jerry," Mrs. Jerry cried tremulously, "It seems so—so kind of selfish and indulgent of us. There are the little boots that would delight some small boy, the furs that were one little girl's joy—the dolls, the drums, the sleds that you have painted like new. All these things—and—"

* * * * * * *

"Please, sir, is this a left-over Christmas tree?"

Jerry and Mrs. Jerry did not start. The voice seemed so a part of their dream, a part of the firelight, the candle-glow, the snow-covered window.

"Please, sir, is this a left-over Christmas tree?" the small voice repeated.

Mrs. Jerry blinked her eyes slowly. "Jerry, are we dreaming or is that a little boy and girl before us?"

Jerry stirred and took in the reality. It was true. A small boy of perhaps five or six stood before them and a tiny miss of four.

"Always in books one of them comes," Mrs. Jerry murmured dreamily, "but this is real life. Memories, pine-scented and snow-fragrant can not come to life and be real."

Mrs. Jerry glanced in bewilderment at the tree. The dolls and drums peeped out like fairies, so that sometimes she could not be sure they were really there and yet at others she could not help believing they really were. But this boy and girl! No, they did not disappear in the shadows. "Why, they are real, Jerry, real," Mrs. Jerry cried in a quiver.

"It is the brother and sister, the small brother and sister of the rubberless boy and girl we saw this afternoon," Jerry explained under his breath.

The small boy advanced uncertainly. "Please, sir, is this a left-over Christmas tree?"

"A left-over Christmas tree?" Jerry repeated wonderingly.

The small boy, with more confidence now that he saw the kindly welcome that shone in the eyes of the two at the fireside, held his tiny sister's hand protectingly and again urged his claim to their notice. "We saw it from the window," he ventured, "and there were no children around it and—and—you looked lonely and the tree looked lonely and—and left-over—"

"Come here, dears," Mrs. Jerry spoke tenderly. "Tell me all about it. What is it you mean? Left-over?"

"Yes, like cold potatoes or something that nobody didn't want."

"Doesn't anyone want you?" Mrs. Jerry cried in wonder.

"Only Tom and Molly, and they are left-over, too," the little fellow answered.

"Who are Tom and Molly?" Jerry wanted to know.

"Our big brother and sister. They wash dishes and run errands to get us something to eat."

"The rubberless boy and girl, Jerry," Mrs. Jerry repeated. "Haven't you any daddy or mama?"

"No'm, you see Mr. Heavenly Father—"

"Itth jutht Heavenly Faver, Molly thath," the small sister lisped.

"Mr. is more polite," the small boy maintained stoutly. "Mr. Heavenly Father took mama home to him and—and daddy and us —we were just left-over. He didn't take us. And then daddy met an accident—"

"Met *with* an accident," Mrs. Jerry smiled, drawing the little boy upon her lap, while Mr. Jerry cuddled the little girl in his arms.

"Yes, met an accident—" the boy repeated, "and Mr. Heavenly Father took him, too, and we were left-over all alone."

Mrs. Jerry clasped him more closely to her. "And so—you thought we were left over, too?" she added slowly.

"There didn't seem to be any children who belonged to you—or to the tree," the small boy observed.

"Where are Tom and Molly?" Jerry inquired.

"They went out to det uth thome Chrithmath—" the tiny girl lisped.

"She means Christmas," the boy explained patiently. "They tucked us in bed; but we came out to see if we could find Santa, cause mama and daddy wasn't here to tell him where we were. May I ride on the rocking horse just a minute?"

Jerry arose and set the tiny girl in the red rocker that was once the joy of his baby Joyce. "I'm going out," he said resolutely, "I'm going out to find the rubberless boy or girl. This—this is their Christmas. God made you plan it, dear, and sent them—to enjoy it."

Tears streamed down Mrs. Jerry's face as she clasped her arms about her husband's neck. "We must keep them always," she cried. "They are precious realities that—that will help us to harvest another crop of memories."

And when Santa came, his merry smile embraced a sweet-faced matron who dimpled expectantly at the little group about her, the little group that once were another's. Old Santa's eyes twinkled tenderly at Jerry's cavalier-like form down on all fours, bending beneath the weight of a small boy in brand, spanking new

boots, that fitted without a wrinkle, although they had been meant for another.

And maybe you think old Santa's heart did not warm toward a certain tiny, lisping lass alternately glancing at her red-topped shoes, her precious doll, with the chewed toe, and the wonderful saucy red hood and Christmasy cape that were hers for keeps. But perhaps old Santa's most loving smile lingered on the boy named Tom, and the girl called Molly, arrayed in sweaters, furs, and warm clothes meant for certain memory children of which happily they were nearly a counterpart.

Old Santa's smile embraced the favored, laughing group, guessing that a certain young lady had found Christmas cravings too strong for her and had wired a certain young man in answer to his wire—that—but oh, pshaw, who does not know Cupid has his own mischievous devices for uniting lovers at Christmas time, perhaps his busiest season.

"Why, Mother, what does this mean?" Jerry demanded, looking over the shoulder of Mrs. Jerry the next day. "A telegram signed Ralph and Joyce."

But old Santa knew what it meant and chuckled approvingly, as he sped on his way, glancing over his shoulder affectionately at the happy group he had made merrier.

Homing Hearts

No matter how far we wander
From scenes that once were dear,
They are sure to be remembered
One season of the year.

For just as sure as swallows
Fly northward in the spring,
Our hearts go back to the old friends
When Christmas Carols ring.

Helen Field Fischer.

Relief Society Conference Minutes

Mrs. Amy Brown Lyman, General Secretary

The Relief Society of the Church of Jesus Christ of Latter-day Saints held a semi-annual conference of one day in Salt Lake City, October 4, 1923. Two sessions were held, an officers' meeting in the Bishop's building, and a general session in the Salt Lake Assembly Hall. The officers' meeting, which consisted of stake officers and ward presidents was well attended, and at the afternoon session in the Assembly Hall, many people were turned away because of their inability to get seats. The roll call at the officers' meeting showed the following results: 17 members of the General Board in attendance; there were 377 stake officers and 145 ward presidents; the missions were represented as follows: California mission, 2; Southern States mission, 1; and Western States mission, 1.

The ushers for the conference were furnished by the Ensign stake, and they were very attentive in seeing that the women at the meetings were comfortably seated.

A special feature of the conference was the musical numbers, which were given under the direction of our general chorister, Mrs. Lizzie Thomas Edward, assisted by Miss Edna Coray, organist. The selection, "The Little Bird," by Mr. James Astin, and the Relief Society choir, was entrancing, and the solo by Mrs. Eva Aird, and the choir numbers were beautifully and artistically rendered, as were also the organ numbers by Miss Edna Coray.

President Clarissa S. Williams presided at the meetings, and gave timely and important instruction to the women of the organization.

OFFICERS' MEETING

10 a. m.

President Clarissa S. Williams, in greeting the Relief Society officers assembled, said:

"Words are not adequate for me to express the joy I have in meeting and greeting you on this occasion. It is not possible for the General Board to express to you the joy and satisfaction which we have in the work which has been accomplished in your stakes and wards during the past six months since we met together. We are especially delighted, and give praise to our heavenly Father for the love and unity which exist among us. Word has come to us from about two-thirds of the stakes which have been visited, and we do appreciate your faithfulness and the harmony which exists throughout the organization, and the desire which is in your hearts

ot do the work of this great Society in an acceptable manner to our heavenly Father.

"I want to give you this key: If we feel we are fully satisfied ourselves with the work which we have done, if we feel joy and consolation in our hearts that we have been able to do the work which has been given us to do, we may be assured that our heavenly Father is pleased with us, and our labors. The bond of love and unity which exists throughout the world in the Relief Society organization is one which gives us joy and satisfaction, and we praise our heavenly Father for his mercy and blessings to us, and for the desire which he has planted in our hearts to do his will and keep his commandments. May we always have this feeling and this desire, then our hearts will be filled with joy and with praise and with thanksgiving.

Words of greeting were also expressed by Counselors Jennie B. Knight, Louise Y. Robison, and General Secretary, Amy Brown Lyman. They spoke of their great interest in Relief Society work, and of their joy in associating with the women of the organization.

TENTATIVE PLAN FOR MATERNITY CHESTS

Mrs. Barbara H. Richards, Member of the General Board

Mrs. Barbara H. Richards reported that the committee of which she is chairman, had for some time been investigating and considering a plan for maternity loan chests. The committee has reached the conclusion, however, that it might not be practicable to recommend one certain, definite plan for every community, inasmuch as the needs and conditions in the respective wards are varied, and a plan suitable for one might not be adaptable to another; therefore, the committee has prepared a tentative plan only, with the suggestion that each ward adapt the plan to fit the needs and conditions in its own community.

The suggested plan comprises three divisions; namely, the ideal maternity bundle, the ideal loan chest, and the layette. A ward might arrange to adopt the plan in its entirety, or to carry out that portion of the plan which will meet its own special needs. By making a small beginning, and adding to the supplies gradually, as occasion requires, it will be possible to learn just what things are most needed in each community, and how best to adapt the loan chest to the conditions in the various wards.

After conferring with several doctors and nurses, it has been decided that an ideal maternity bundle should consist of the following articles: 1 sheet, 1 yard-square pad, 1-yard piece of oilcloth, 1 gown, 2 large pads, 12 large sponges, 1 binder for breasts and abdomen, with pins, 1 pair of long hip stockings made of outing flannel and supplied with safety pins; 6 towels, 1

receiving blanket, 1 baby's band, 1 cord tie and cord dressing, 4 sponges, 1 diaper, 1 pair rubber gloves (gloves can be sterilized), 1 piece of cotton. The ideal loan chest should include: 1 bed pan, 1 hot water bottle, 1 ice bag, 1 enema can with all attachments, catheter, rectal tube, quart pitcher and slop bucket; surgical supplies; absorbent cotton, bandages and gauze, boracic acid, Lysol, Argyrol (one-grain tablets), gylcerin, olive oil, vaseline tubes, iodine, medicine droppers, measuring glasses, thermometers, soap (both toilet and laundry), witch hazel, applicators (tooth picks wrapped with cotton); emergency supplies; all types of infant apparel, both used, repaired and new; mothers' apparel, underwear and gowns and bedding, both new and used.

Mrs. Richards emphasizes the importance of having the supplies cared for by a reliable person. It is advised, if possible, for a nurse to have charge, under the supervision of the presidency. In nearly every community in the Church, there is a nurse who will be able to care for the supplies and keep them properly sterilized. The various articles in the maternity bundle should be arranged in the order in which they will be used, the first article needed, on the top of the bundle, and so on. All nurses, during their term of hospital training, learn to prepare these bundles. The articles should be kept in clean, locked cupboards. The pioneer stake Relief Society has an excellent cabinet arrangement, which consists of a number of drawers, each labelled with the contents, and the entire tier of drawers protected by two large doors, which are kept locked. This arrangement obviates the necessity of locking each drawer separately. This cabinet is kept in the Relief Society room of the Pioneer stake hall.

Some of the stakes and wards have already instituted plans for maternity chests and bundles in their communities. In one city, the two wards have four maternity bundles which were begun at a cost of $5. A charge of $1 is made for the use of each bundle, and it is expected that the articles in the bundle will be laundered and returned within thirty-six hours after confinement. These bundles are kept in the county hospital, and sterilized each time they are used. The doctors in this city like the arrangement very much, and whether it has been asked for or not, they take one of these bundles along when they are called to attend confinement cases. In another stake, a beginning along this line has also been made. The stake Relief Society presidency has supplied each ward with a small box containing some of the essential articles, which are under the supervision of a nurse, who is a member of the stake board. In some places, the bundles are kept in the library, and are taken out much the same as books. In many cases, people are willing to pay for the articles needed, and are glad to know that they can be obtained from the Relief Society.

Mrs. Richards suggested that a ward might begin with two

bundles and a small loan chest. In a small town of two wards, the wards might unite in establishing and maintaining this service. It is felt that, due to the scattered condition in many stakes, it would not be expedient for such stakes to attempt to carry on this work as a stake activity. However, this may be done where the wards are in close proximity to each other, and the loan chest is centrally located in the stake hall, as in the case of the Pioneer stake where the loan chest is in direct charge of the stake board. Where the stake unit plan is followed, all the wards of the stake contribute to the supplies for the chest, and assist with its up-keep. Mrs. Richards also suggested that officers of the wards, when beginning this work, explain to their dealers the purpose of the bundles and loan closets, and in all probability, the dealers will allow a discount on the necessities purchased for this purpose, realizing that the movement will be a benefit to the entire community.

It is the desire of the General Board that the annual interest on the wheat trust fund be used for maternity and health and that this money be used to institute and maintain maternity bundles and loan chests. If this is done, then the desire of the Board to have some special thing done with this money, will be achieved.

The object of the Board in recommending the establishment of maternity bundles and loan chests is not to make money, but to help the mothers, and to see that they are provided with all the necessary things to bring their children into the world successfully, irrespective of any embarrassing financial condition. Many people prefer to go to the Relief Society for assistance and advice, rather than to any other agency.

The speaker mentioned the advisability, in wards where there is very little sewing to be done, of making layettes for sale. Mothers have learned that the important thing is not to dress the babies in elaborate clothing, but to make them comfortable and to keep them clean, with the least effort possible. Most nurses say now that all the baby needs is a shirt, band, slip, diaper, and blanket. In unheated homes, the baby would probably need a little extra clothing. Babies are not little dolls to be dressed up and exhibited. There is so much demanded of mothers now that they have not time to wash and iron the elaborate things they formerly used. Now we are being educated to think that babies are little human beings, and that the longer they can rest and sleep, and the less they are handled, the better they will grow, and the stronger they will be. Mrs. Richards displayed a slip and a petticoat, each of which has a front closing, so that the petticoat can be placed inside the slip, and then the baby placed in the petticoat, and both articles of clothing fastened quickly, and without turning the baby. The bottom of the slip was also arranged for closing, the back section being a trifle longer than the front, and designed so that

it might be turned up on to the front section, and fastened; thus inclosing the baby's feet.

President Williams then opened a discussion of plans for maternity bundles and loan chests, and representatives of stakes which have had some experience with this activity, contributed helpful information, from which the following items were gleaned:

Mrs. Elfreda L. Jensen, president of Jordan stake Relief Society, reported that the stake board has furnished each ward with two emergency bundles. Each bundle consists of three sanitary packs, a yard of the best white oil cloth, a four-ounce bottle of olive oil, a small bottle of powdered boric acid, a bar of soap, and some safety pins. People desiring to purchase these bundles may do so by paying for them the actual cost price, which is in the neighborhood of $1.85 or $2.00 for each box. The wards in the Jordan stake are somewhat scattered, and some of them are a long way from doctors. The wards intend to install loan chests in the near future, in addition to the emergency boxes. The nurses on the stake board prepare the sanitary pads, which are made from cheesecloth. The ward presidents collect clean, white cloths, and these are prepared and sanitarily packed by the nurses for all the wards. The pads are wrapped first in a sanitary cloth, then in paper, and then packed in a box.

President Unity Chappell, of Juab stake, stated that in their plan the articles are not arranged in bundles, but that whatever things are called for in an emergency are provided from the supplies, which include sheets, pillow cases, layettes, gowns, sanitary pads, and a bundle and clean, white, sterilized cloths. This bundle of cloths seems to be very essential, and is often called for by the doctors. Two practical nurses, and one trained nurse are members of the stake board.

The president of Panguitch stake, Mrs. Elizabeth W. Henderson, reported that while the wards in this stake have not yet established maternity bundles, the two Relief Societies in Panguitch are arranging for a house, where the maternity bundles and loan chest supplies will be kept, and where they are planning to furnish a few beds, where maternity cases may receive care.

Mrs. Elizabeth Boswell, president of Tintic stake, stated that their social workers report cases where layettes and maternity bundles will be needed and the articles are then prepared and taken to the mothers before their confinement. Mr. Boswell felt, however, that the plan of having maternity bundles and other supplies on hand was an improvement over the method which has been used in this stake.

President Mary M. Marsden, of Parowan stake, has found the maternity bundles very beneficial in her stake, where the plan

has been well received by the ward presidents, who have cooperated enthusiastically in carrying on the work.

President Mary A. Cutler, of the Pioneer stake, gave an interesting account of the emergency cabinet which was established in the stake seventeen years ago. In the beginning, a trained nurse and doctor were consulted, and the articles and supplies which they recommended were secured. The cabinet includes a medicine chest, which is locked separately from the main cabinet where the labelled drawers contain all the other supplies. The maternity bundles in this stake have always been kept in excellent condition. Some of the things which are called for most often, are kept separate from the regular maternity bundle. No charge is made for the bundles, which are given away, but the sheets and pillow slips are loaned with the understanding that they will be laundered and returned. In addition to the surgical supplies, the maternity bundles and infants' clothing, this stake also keeps on hand a supply of new underwear for children of all sizes, and for elderly people. Temple clothing for charity purposes also finds a place in the cabinet. All the quilts in the closet are made of unbleached muslin, so that they can be easily laundered. The articles most called for are: gowns, diapers, shirts, bands, and stockings. Each layette consists of two outing flannel gowns, two white outing flannel petticoats, two bands, two pair of stockings, and one pair of little bootees, a white dress and petticoat, head shawl, and large wrapping shawl, made of new outing flannel, and six diapers. The outing flannel gowns and night dresses are well liked, and it is not necessary to have the dress. The wards of the stake have given loyal support to this stake emergency cabinet, and the stake has been able to supply the necessary articles immediately, when needed, in any ward.

President Clarissa S. Williams spoke in appreciation of the beginnings which have already been made in establishing maternity loan chests, and recommended that other wards plan to establish this activity in their communities. Every ward in the Church which has a few dollars of wheat interest will be able to make a beginning along this line. It is regretted that in some instances the wheat money has been used for pavements, repairs on meetinghouses, and similar purposes. Emphasis was placed on the importance of the health and lives of the women and children, which should always be foremost in the plans of Relief Society workers everywhere. When maternity bundles and loan chests are established, Mrs. Williams recommended that a charge be made for the use of the articles, except in cases where it is advisable to give the supplies, without charge. Mrs. Williams expressed the opinion that most people would feel more free to ask for the use of the things, if they felt that they could pay a little for the service.

LITERATURE IN THE RELIEF SOCIETY

Miss Alice L. Reynolds, Member of General Board

I am eager that the Spirit of the Lord may attend me this morning because I do desire to be of help to you. I shall read, first of all, a few sentences from a very illuminating book called *The American Era,* written by Mr. H. H. Powers, one of the foremost of our American scholars. He says: "We are witnessing the passing of Europe. Human eyes never looked upon so momentous an event. Almost since history began, the story of the nations has been the story of Europe. The political detachment of America, a mere surface fact, did not challenge European leadership or break the culture control of Europe over her transplanted peoples. Again, as in the days of Rome, the world was Europe and Europe was the world. It was in such a world that you and I were born. It is a very different world that we shall leave behind us when we go hence. The center of gravity of things human, always located within the confines of Europe from the time of Herodotus until now, has been displaced. Europe has lost world leadership forever. The main fact has been anticipated. The war has altered the status of America far more than that of the race as a whole. To put it in a word, the war has made us the leader of the Anglo-Saxon and thus in a sense the leader of the world."

Now, why is this fact significant? It is significant because everything that is American is more significant today than ever before in the history of the world. Consequently, American history and American literature takes on a significance that they have never had before, and they are being stressed as never before.

Many, no doubt, are acquainted with the Chautauqua courses. The Chautauqua people have been studying American literature this season, and in their prospectus they say this thing: "Nor could the education of any American be called complete or even adequate unless he is familiar with the works of the men and women who have, from the days of Franklin, been leaders of thought in our Republic." So if it is any consolation to you to know that you are in style, let me tell you that you are strictly in style in your study of American literature.

The first suggestion I wish to make is that those who are choosing leaders for the literary work during the coming year, select persons who are enthusiastic over literature. You would never think of selecting a person to lead a choir who is not enthusiastic over music. The other day a lady said to me with her face beaming, "I am going to give the literature lessons in our Relief Society." She is one of our exceptional teachers. In the community where she lives, everybody talks about the literary lessons. There were sixty persons present when she gave her

first lesson, and the next time there were ninety, merely because of the way the lesson was presented. In one stake, which I visited, it was reported that in one ward the literary lesson was not successful; in another ward that same lesson was so successful that elderly women sat with tears streaming down their cheeks as they listened to their teacher read and explain the poetry. I think it is very evident that it was the presentation of the lesson that made the difference. One teacher felt it very keenly and knew how to adapt it—the other did not feel it and had no power of adaptation.

I am now going to discuss adaptation. You will realize in just a moment that in endeavoring to write lessons for our Relief Societies, we have a varied audience—an audience ranging from persons who have had little opportunity to know the literature of their country, to young people who are taking graduate courses in college at the present time. Now, it isn't an easy matter to adapt work to such a varied audience, still that is our task, and all of us who work at it must do it to the very best of our ability. It is a difficult but not an impossible task. The teacher must know her group and know how to present to that group the lesson which appears in the *Magazine*. Perhaps for your group you will need to choose one or two points which loom up and are most important. If you have a group of young college women who can take a good deal more than the lesson, then bring in additional books and additional work, but in any event, the lesson must be adapted to the group.

Just a word about the lesson on Cooper. There were three things emphasized in that lesson, which we would have been glad to have emphasized by those who presented it. America had her pioneer days just as we had them in this state. Cooper has incorporated in his novels the life of pioneer America—a life that has passed, but a life that is embalmed to us and to future generations, through his writings. Another matter of great interest in Cooper are his sea tales. Not many authors have portrayed the sea, yet the sea is very important in this life of ours. To pass to a third point, it takes a genius of pretty high order to create a character of such naturalness that we feel that a real human being has been brought into existence, one that we could mingle with and talk with. Cooper was successful in this. If these three points could have been made, we would have felt that the lesson had been successful. If even one or two of these points could have been brought out, the lesson would have been worth while. Shape the lesson to the group, and if one particular part of your lesson will be more interesting to your group than another, then play that up and get the benefit of it.

I want to say something about the questions. In the Cooper lesson, we had a question which read: "Mention a novel or a group of novels since the writing of Scott's *Pirate* and Cooper's

Pilot, that describes sea life?" In speaking to a group of workers, I said, "Suppose you had asked that question and had obtained no reply; would you consider the question a failure?" The answer was, "Yes." I said, "It would not be a failure in any sense." There would not be any particular difference between the group who could do it and the group who couldn't. I was asked if I did not feel that the class leader should know. I replied that she need not, necessarily, but the question might bring out some little woman somewhere who had never answered a question, but who could just remember having read a book which portrayed sea life. The intent of that particular question was not to get an immediate response, but to arouse interest so that in our future reading we would observe such things.

Mr. Fairbanks, the artist, said to me one day, "Do you see that purple haze down that track?" I looked and couldn't see the purple haze, but I did not say it was not there, for I recalled the story of a student who rushed into an art studio and said, "I do not see the colors, in nature, which are portrayed in that canvas," and the painter replied, "Don't you wish you could?" What I did was to keep looking down the track, and one day I saw the purple haze, and I have seen it ever since.

Now, the matter of books. We are very grateful for the libraries that we have, where we can get books to read. However, there are some communities that have not such facilities. I have two suggestions to make. If you are in a community where you have not a single volume of Longfellow or Lowell or Holmes or Whittier, then I believe that this organization, that was organized for relief, should find some way to relieve the situation, even if they have to buy the books. On the other hand, I wonder if we are all aware how frequently we find these poems we are studying, in the school books. Where you have high school students in your homes, you will find that sometimes they are using books on American history and literature. Get hold of the books, borrow them from your children. You will also find that some of the books used in the elementary schools contain a good many of these poems. Do you know that in the pioneer days when the people had not much to eat or much to wear, the wonderful women who carried on the civilization of this community, somehow or other found things to eat and things to wear. Now, if your class leaders would go out with the same spirit that the women went out with when they had to find food and clothing, they would find a good many books that would answer the purpose. Let us do our best.

In conclusion I wish to say: Beauty is born of God just as religion is born of God. Art is one of the agents of religion; it is the voice of beauty. In a modern one-act play, one of the characters says, "I had two loaves; with one of them I bought a

hyacinth to feed my soul." Literature feeds the soul. Let us be as eager for the growth of the soul as we are for the growth of the body, and our development will be symmetrical and blessed.

Mrs. Annie Wells Cannon, of the General Board, who is a member of the Public Library Board, suggested that communities which have not good libraries, avail themselves of the opportunity offered by the Free Public Library of Salt Lake City. Every month this library has a long list of discarded books—books which are not in good enough condition to circulate longer. These books will be sent, upon request, into towns where the people have not good books. With a very small amount of money, the books could be rebound or sewed in such a way that they could be used for a long period of time. Libraries in other large centers doubtless offer the same opportunity. Communities which have no libraries are urged to make application to the large libraries, and secure some of these discarded books for their towns.

WORK AND BUSINESS MEETING

Mrs. Jeannette A. Hyde, Member of the General Board

Mrs. Jeannette A. Hyde gave an interesting discussion of the value and possibilities of the work and business meeting. She stated that at a recent board meeting it was decided that in addition to the present plan for this meeting, a few moments be set aside at the beginning of the meeting for a discussion of the teachers' topic. In some stakes the teachers attend union meeting where the topic is discussed, but in other stakes there is not this opportunity. So instead of the second song, it is suggested that the teachers' topic be treated by some one well prepared. Mrs. Hyde briefly outlined the order of business in the work and business meeting, hich is as follows: Opening song, prayer, brief discussion of teachers' topic for following month, and separation into two groups, one for work and one for business. The business group consists of the president, secretary-treasurer and assistant, and the visiting teachers. As they are called to report, this group should be stationed apart from the meeting proper, either in the same room, or in an adjoining room. The reports of the visiting teachers should be received confidentially by the officers in charge of this group. After the reports have all been heard, this group should join the work group. The work group should be supervised by one of the counselors, and a chairman of sewing (sometimes the counselor herself is chairman of sewing). Mrs. Hyde emphasized the importance of thorough preparation on the part of those in charge. Every detail should be carefully planned.

It has been reported that in some communities the women are tired of the work and business meeting, and that the meeting is not

well attended. This is probably due to the fact that there is no innovation of any kind introduced into these meetings, and that month after month, the only activity is piecing quilts and sewing carpet rags. Of course, there are times when quilts are needed and when the women in the Societies will enjoy quilting; there are also times when carpet rags are needed, but these two activities should not be provided for every work meeting of the year.

The speaker strongly emphasized the value of introducing new work into the meeting. She called attention to the fact that there are in our communities but one or two women who know how to do the old fashioned netting, and perhaps one or two others who know how to do the old fancy Scotch knitting. These arts, as well as many others, equally beautiful and valuable, are becoming lost, because they are not taught to the younger women. An effort should be made to seek out the women who are able to make various kinds of handicraft and to bring them into the work meetings, where they can teach these old arts to the younger women. In this way, these fine types of handiwork will become known among the Relief Society women, and the old arts will be preserved which, with all the new art work and the lovely plain sewing, will bring life and renewed interest into the work and business meetings of the Relief Society. The suggestion was made, also, that perhaps some women, who are not able to do regular work to earn a livelihood, will be able to make various articles for sale, if lessons in various kinds of handiwork are given in the Relief Society work meeting.

The work meetings might also be made profitable and interesting by arranging for an exchange of cooking recipes, or of methods of doing various household tasks. Perhaps a milliner will be found in one ward, a dressmaker in another; bring them into the Relief Society, and have them teach the women at the work meeting how to renovate their old hats, and how to remodel their old clothing. In another ward, there may be found a woman who knows how to remove spots from clothing, and how to press clothing properly. In another community, there is perhaps a woman who knows how to make artificial flowers, or a woman who does basketry. Then there will be the woman who has house plants, and a garden full of flowers in summer time. She will be able to give them helpful advice regarding the care of flowers and shrubs, and what to do to rid them of the pests which attack them. In many instances, it will be found that women who are experienced in these various activities are not members of the Relief Society. Perhaps by inviting them to come to the meetings to teach the women there something of their respective specialties, they will eventually become members. Every woman in the Relief Society is able to do at least one thing better than any one else in the community can do that certain thing. Every woman in the

Relief Society, should, therefore, be able, at some time, to teach the other woman the thing she can do best. If the roll is called occasionally, with the request that each woman answer, telling what her hobby or specialty is, a valuable list will be obtained of the various things which the women in each Society will be able to teach one another. It is also a good plan, occasionally, to invite the women to bring their own individual work to the work meeting.

There is still another side to the work meeting. Time should be taken for social intercourse with one another, for an exchange of greetings, for a smile and handshake. This exchange of thought is a fine education, as is the mingling with one another, and the contact with other spirits than our own. Some wards turn the work and business meeting into a lesson meeting. This is not the intention of the meeting. The necessary business should be performed, and then the meeting turned into an exchange of thoughts and ideas and working plans.

INSTRUCTIONS

President Clarissa S. Williams

Teachers' Topics: Heretofore it has been optional with the stakes as to whether or not their teachers use the topics outlined in the *Magazine* monthly. The General Board requests that hereafter every stake instruct the teachers to discuss the teachers' topics in the homes they visit. It is therefore advisable, as Mrs. Hyde has already explained, that each month in the work and business meeting, during the period usually devoted to singing the second song, a ten or fifteen minute discussion of the teachers' topic for the following month, be given. It is hoped that the visiting teachers everywhere will make a special effort to attend the work and business meeting, in order to gain the benefit of the discussion of the teachers' topic, and also in order to make their reports, confidentially, in the business group.

Membership Dues: There has been some question as to whether a woman should pay membership dues, upon becoming a member of the Society, if she joins after the dues for the current year have been paid. President Williams ruled that whenever a woman joins the Relief Society, no matter what time during the year her name is placed on the roll, she should pay the 50c required as dues. The dues paid by a new member, at the time of enrollment, may be regarded as an initiation fee as well as dues. If an individual pays the dues as soon as she becomes enrolled, she will no doubt realize to a greater extent, the importance of membership in the Relief Society.

Instructions in Record and Teachers' Books: While the General Board is willing, at all times, to answer the questions which come in to the general office, still it is felt that much time

would be saved, if the stake and ward officers would read carefully the instructions which are printed in the covers of the stake and ward record books and in the teachers' books. Many of the questions brought to the general office are already answered explicitly in these instructions, and if the officers in the stakes and wards would refer to these instructions, much time would be saved and unnecessary effort avoided. It is very important that all officers should become acquainted with the rulings and instructions of the General Board. Stake and ward presidents should see that their counselors, secretary-treasurers, and other officers concerned, are conversant with the general instructions and recommendations of the General Board.

Circular Letters: It is hoped that all stake officers realize the importance of the circular letters which are sent to the stakes, as occasion requires. After the stake president has thoroughly studied a circular letter which has come to her, she should call together her officers, acquaint them with the contents of the circular, and explain the recommendations or instructions contained therein.

Records and Circulars Property of Relief Society: All circular letters, records and other books purchased by the Society for its use, are the property of the organization, and do not belong to any individual. Whenever a reorganization is affected, the retiring officers should turn over at once to the new officers, all the books, records, circulars, and property of every description, which belong to the Relief Society.

Attitude of Retiring Officers: President Williams entreated the officers, when they are released from their labors, to feel grateful for the opportunity they have had of assisting in the great Relief Society work, and of helping to lay its foundations, upon which the new officers may build. She urged the officers, upon their retirement, to lend assistance to their successors, and to encourage them in their new duties.

Charity Funds: The report has come to the General Board that in some wards, collections of charity funds are not made because the officers in these wards feel that they have no poor in their communities, and that there is no need for charity funds. Surely in every community there is need of charity funds. So long as there are mal-nourished children, sick people without health opportunity, people who can not have their teeth cared for, etc., etc., there is need of a charity fund. It is felt by the General Board that the people should realize that it is an honorable thing to give to an organization that is working for the upbuilding of the people in that community, and every ward should build up a substantial charity fund. Some stakes prefer that charity contributions should not be taken by the Relief Society visiting teachers. Wherever this is the case, the plan of appointing special visitors to

collect funds for charity purposes has been sanctioned by the Presiding Bishopric, and may be followed wherever desired. There is a need for charity funds. The people in the communities should be made to feel the importance of giving and the Relief Society surely should show to them the tangible fruits of their giving.

ORGANIZATIONS AND REORGANIZATIONS

Mrs. Amy Brown Lyman reported the organizations and reorganizations which have been effected since the April conference. The list of changes is given herewith:

ORGANIZATIONS: *Gunnison Stake,* organized May 6, 1923, with Mrs. Ida Swalberg, president; *Oquirrh Stake,* organized June 3, 1923, with Mrs. Emma S. Jacobs, president.

REORGANIZATIONS: *Raft River Stake,* reorganized May 21, 1923, Mrs. Celia A. Harper, released; Mrs. Abbie C. Ottley, appointed president; *Teton Stake,* reorganized August 18, 1923, Mrs. Susie M. Wilson, released; Mrs. Mary A. Nelson, appointed president; *Eastern States Mission,* reorganized June, 1923, Miss Mabel Holmgren, released; Miss Marie Danielsen, appointed president; *New Zealand Mission,* reorganized July 8, 1923; Mrs. Ida A. Taylor, released; Mrs. Martha J. Wright, appointed president; *Canadian Mission,* reorganized April, 1923, Mrs. Margaret H. Jensen, released; Mrs. Ida T. Quinney, appointed president; *Star Valley Stake,* reorganized September 23, 1923, Mrs. Martha Roberts, released; Mrs. Kitty D. Burton, appointed president; *South Davis Stake,* reorganized September 30, 1923, Mrs. Emma P. Walton, released; Mrs. Effie P. Eldredge, appointed president.

Employment Bureau for Women and Girls: Mrs. Lyman reported that the Relief Society Employment Bureau is making every effort to place the women and girls who apply at the Bureau, in positions in good wholesome surroundings. Some items from the last monthly report of the Employment Bureau were read, showing that during the month of September, there had been applications at the Bureau from sixty-four employees, and from eighty-seven employers. During the month, forty-five women and girls were placed in suitable positions. There were five hundred thirteen telephone calls and eighty-one office interviews incident to the Bureau's work for the month. Attention was called to the fact the the Relief Society is not trying to draw women and girls to the city, but when they do come, the Bureau makes every possible effort to find suitable employment for them. The request was made that the Relief Society women in the stakes and wards, direct those who are coming to the city for employment, to the Relief Society Employment Bureau, which will endeavor to find work for them in good L. D. S. homes and institutions.

GENERAL MEETING

2 p. m.

President Clarissa S. Williams graciously welcomed the large audience of Relief Society women, which thronged the Assembly Hall, for the afternoon session of the conference. She reminded the members that the Relief Society has always been the mother auxiliary organization of the Church and the organization whose mission has been a mission of education, relief and service.

THE NEW ZEALAND MISSION RELIEF SOCIETY

Mrs. Ida A. Taylor, Former President of New Zealand Mission Relief Society

I trust that while I report my mission in the far-away South Sea Island that you will learn something of what the sisters in that far-away land are striving to do. Although they are dark-skinned, they are big-hearted, and to know them is to love them. There is a Relief Society organization in the New Zealand mission, presided over by the wife of the mission president. She has two counselors, who are Maori sisters, and who speak both English and the Maori languages. There is also a secretary and treasurer and a board. While I was in the mission, the board was reorganized, and therefore at the present time the board consists of but five members, in addition to the executive officers. All of the board members are able to speak both Maori and English, and the work is progressing quite rapidly among these people. Relief Societies have been organized in various parts of the mission, so that at the present time there are thirty-three organizations; thirty-one of these are Maori organizations, and two are composed of European women. The white sisters are using the *Magazine* for their lesson material, but the lessons as outlined in the *Magazine* are too hard for the Maori women, and therefore they are simplified for them, until they are almost like Primary lessons. This is done by rewriting the lessons in English and translating them into the Maori. These lessons are printed in the Mission magazine, which is in the Maori language, and in this way the lessons reach all the branches of the Relief Society, as every organization subscribes for the local magazine.

It may be interesting to you to know how these Moari teachers visit. They feel very keenly the responsibility resting upon visiting teachers. There is one case I wish to tell you about. Two sisters were sent out to visit a mother with some sick children, and the father away. They took this mother and the sick children right into their buggy and into the home of one of the sisters, where they could be administered to and given help. The

mother and children were cared for until they were better, when they were taken home again.

We have to adjust the *Magazine* material to our needs and conditions, since we are having winter at the time you are having your summer vacations here.

It was suggested to us that some of the Relief Society officers were not keeping the Word of Wisdom, so we sent out a questionnaire, two of the questions being, "Do your officers keep the Word of Wisdom? Do your officers pay tithing?" Some of the answers were very amusing. Some of the branches answered that all the officers were not keeping the Word of Wisdom, but that they had been put on probation for three months, after three months the answers were sent in, stating that the sisters had given up smoking now, and that they were trying hard to live according to the Word of Wisdom.

CANADIAN MISSION RELIEF SOCIETY

Mrs. Margaret S. Jensen, Former President of Canadian Mission Relief Society

It has been several months since I returned from the Canadian mission, but in the meantime, my heart has been with those dear sisters up in that good land, and I deem it a great privilege to be permitted to report the conditions of that mission. The Relief Society work in Canada is just in its infancy as the Canadian mission is the baby mission of the Church. It had its beginning in the year 1919, and when we went there we found but two conferences in Canada, one at Toronto and the other at Winnepeg, and in these conferences we had three organized Relief Societies, which had been organized under the Eastern States mission and the Northern States mission. During the first year, through the help of the missionaries, we were able to organize three more Societies, and the last year we were privileged to organize one in Ottawa, the capital of the Dominion of Canada. For some time the missionaries had been carrying on the work of the Relief Society in Ottawa, but there was no organization and when an organization was effected, a very timid, retiring woman was made president of the branch, but before long she developed into an efficient worker and a splendid officer. This shows that when we put our hearts and minds into a cause, that the Lord will help us and we will grow with it. I still remember the first officers' meeting of which I had charge after I was called to act as president of the Relief Society, and I always think of the inspiration I received from a picture of President Williams, which was in the *Magazine*. As I arose to take charge of the meeting. I glanced at that picture and received strength to conduct the meeting. This

is a testimony to me that those who are over us are called by divine inspiration, and that they are our true leaders.

There are many difficulties to meet in the mission field that we do not have in the organized stakes of Zion, but we found, much to our joy, that if we followed the outlines given to us in the *Relief Society Magazine*, we were more successful than if we tried to carry on the work in some other way.

Much has been said about the accomplishments of the Relief Society, and although we filled a very small place in the organization in Canada, there were many faith-promoting instances which occurred during our missionary experiences there which showed that the Relief Society is doing a good work in the Church. One instance I shall relate is of a father who died leaving six children. A neighbor happened to be a member of the Relief Society. Her attention was drawn to the destitute condition of this family, and she called the officers of the Relief Society, who went to their rescue, and rendered all the necessary assistance to this family, and in due time, the missionaries were permitted to enter the home. It was not long before the children were enrolled in our Sunday School, and when we left that mission, the eldest daughter had been baptized into the Church. I remember another instance where a mother lost her baby, and they called the Relief Society in. When the undertaker came and told them what the burial expenses would be, it was found that the woman had not the means to bury the child, and the mother feared that the child would be buried in the potter's field. We assured her that the Relief Society would pay for the plat of ground for the burial, and I shall never forget the gratitude of that grief-stricken mother.

I wish to bear testimony to you of the splendid help of our lady missionaries in the Relief Societies in the missions. They take charge of their work in a most efficient manner, and any mother who has a daughter in the mission field may well be proud that she has a daughter worthy to go; and if anyone has qualms about lady missionaries, I wish to tell them that they do a great amount of good and reach many people that our elders are not able to come in contact with. Missionary work is wonderful and blessed, and it should be the ideal of every mother and father to teach their boys and girls that their life's work and education is not complete without a mission.

I am thankful to my heavenly Father for the privilege I have of laboring in the Relief Society. I know that the Spirit of the Lord is in this work, and that it was indeed inspired by God himself.

Counselor Louise Y. Robison, of General Presidency

There is a great strength which comes to us when we mingle with those of strong faith, because faith is a strong dynamic

power, and its influence is felt by those who come in contact with those who possess it. On the other hand, evil things and evil thoughts have an influence on us also, and they stay close to us to worry and annoy us. Now, the Latter-day Saint women have always been of strong faith. They have had mighty faith in leaving their homes in foreign lands to come to Zion, and it has always been, since the organization of the Church, the moving power in the Church. Had it not been for this, the great things which have been accomplished in a hundred years could not have been. Had the Prophet Joseph Smith shirked his duty and failed, these great things could not have been accomplished and we would not now be the power that we are. This fine faith and valor was possessed by the Prophet Joseph Smith and the apostles and their wives, and by all the Saints, from the very beginning. When the men had faith enough to leave their wives and little children to go abroad on missions; and when the equally courageous wives could go to the door, even when ill, to wave good-bye to their husbands; when the weary pioneers could sing praises to our Father in heaven, and when, in destitution and poverty of the people, Brigham Young could begin this magnificent temple, certainly the women of the Relief Society have a marvelous example to follow. Some of us have felt handicapped by sickness and poverty, but if we will look back at the history of our Church, we will find that out of some of the most depressing conditions have come great accomplishments. In every undertaking, people must have the spirit of the undertaking in order to accomplish the thing in view. One must have the spirit of Raphael to paint as a Raphael, the spirit of a Joan of Arc to lead armies as she did, and above all, the Spirit of God to do his work. There is not a time in our lives that we cannot meet the experiences which come to us, by faith and prayer. Everywhere, we find people to do the possible things; things that can be done, can be met by people of skill or experience. It is only people of faith who can do the things that it is said cannot be done.

I have been reading recently the history of Dwight L. Moody, the evangelist. He had the love of humanity and he felt he was in the service of our Father. He accomplished great things in the United States, and then when he was about to go to England, he was told that the people there were not interested in anything religious. After he had been there a week, he had crowded houses every night, and at the noon hour he would have an audience of 1500 turn out at the prayer meeting. Mr. Moody had no power only his desire to do good, but every woman of our organization, who has been given something to do, is called by men of the Priesthood. Our organization was first made and blessed by a prophet of God, and prophets and men holding the Priesthood ever since that time have blessed it. After all, is there any place we cannot fill, if we have the power and the faith to try?

May we pray for the faith that gives us high ideals and strength to live up to them, the strength that sustains us in depression and discouragement, and above all, may we have faith to do that which is the best for our organization.

Counselor Jennie B. Knight, of General Presidency

Away back one hundred years ago, a great event happened. The Angel Moroni appeared to the Prophet Joseph Smith, and that marked the beginning of a great epoch in the history of mankind. One hundred years from that time, we, as a people, have been privileged to dedicate to our heavenly Father one of the most artistic buildings that has ever been erected in the Church—the temple which has been dedicated in western Canada. This temple, which is one of the greatest achievements of this people in art, has been built from the tithes and the offerings of the people, who believe in the vision of the Prophet Joseph Smith, and who have worked to fulfil the destiny that it was intended they should fulfil. It is related that President Brigham Young, when asked concerning the structure of the temple on this block, said, "It will have six towers." The temples that had been built before had but one. He said that the time would come when temples would be erected with gardens and fish ponds on the roof, and in the completion of the Alberta temple, at Cardston, his prophecy has been fulfilled, at least, partially. I had the privilege this summer of going to the dedication, and as we traveled from the Glacier Park by auto to the temple, it was a most inspiring sight to see that granite edifice in the distance, surrounded by fields of waving grain, and near its foundation, the homes of the Latter-day Saints. It seemed to speak of a great thing well done. And I thank my heavenly Father that in another country, presided over by another flag than that of the United States, a temple has been erected. You may read of this beautiful edifice in the magazine articles that have been published. It was built of granite that was hauled four hundred miles from Nelson in British Columbia.

This temple is in a way a monument to the people of the Book of Mormon. I had the pleasure some years ago of visiting in the South and seeing the ruins of the buildings of the people of Nephi, eight hundred miles south of the City of Mexico, and when I saw one great stone over the door, just back of the outer court, my mind immediately went back to a great stone that stood over the entrance of one of the ruins of the Nephites, and I could but think that this was a monument to the Nephites. In the assembly room there are life-sized pictures that describe much of the history of the Nephite people. On the front wall, as you enter, there is a picture of the Savior administering the sacrament to the Nephites, and underneath the picture, an inscription from the Book of Mor-

mon. One of the guides told us that he had borne his testimony to over twenty-seven thousand travelers who had seen the picture and asked where the inscription underneath was taken from.

The temple is perfect in all of its appointments. It is as impossible to describe its beauty as it is to describe the fragrance of a rose.

President Ivins made this fact known to us that I would like to leave with you today, because it has been a strength to me. He said that there are more for us than against us, because the Lord is always on our side.

May you have many times of rejoicing and may you have the privilege of working in the temples that surround your homes.

President Clarissa S. Williams

I presume that you have all been greatly impressed during the last six months with the great spirit of destruction and death which has been abroad in the world. You are all familiar with the terrible earthquake in Japan, which is one of the greatest disasters that has ever happened. You know that you cannot pick up a newspaper that you do not read of death and floods and carnage and pillage, and it seems that the Lord is working with his people, endeavoring in his way to bring them to a knowledge of the Lord and his workings. In our own Church there have been some things happen that have been heart-rending while other things have yielded the greatest satisfaction. We rejoice that another temple has been added to our chain of temples, and one that is of marvelous beauty. The spirit that pervaded that land when the temple was dedicated was one of peace and joy, and the instructions which were given by the President of the Church and the brethren who accompanied him, were of great comfort and consolation to all in attendance. I rejoice that I had the privilege of visiting Canada and of going through the temple two years ago. It was not entirely completed, but yet it was completed sufficiently for me to know what a wonderful work of art it is, and that it is a fit place for the Spirit of the Lord.

A great event has happened in the Church, and that is the hundredth anniversary of the coming forth of the angel Moroni. I know that you have all been interested in the pilgrimage which was made by the young missionaries, and many of the Saints, to Palmyra. You have read how they took their packs on their backs and walked to Palmyra, from their different fields of labor. I think we can hardly conceive of anything of the kind today when transportation is so easy, and we can but give tribute to the minds who conceived that pilgrimage, and to the faithful devotion of those who carried it out. I know you have been interested in reading of the services which were conducted on the Hill Cumorah, and in the Sacred Grove, and of the efforts that were made

by the people in the surrounding country to make comfortable those who were visiting there. Instances of this sort make us feel nearer to our heavenly Father.

I had planned to speak at length on health subjects, but I know that the time is far spent, consequently I shall present only a few of the items I have in mind. These items are of vital importance to the Relief Society organization. If we are not well we are not able to enjoy life, neither can we be factors in community building.

While the Relief Society from the time of its organization, in 1842, has been interested in all phases of community welfare work, it has been especially interested in health and nursing problems. In Winter Quarters, in 1846, Brigham Young said, "I intend to propose to the Council of this Church to have some way devised to instruct this people concerning the organization of the human system, and how to care for it." Soon after the arrival of the pioneers in the Salt Lake Valley, a council of health was established, with Dr. Willard Richards in charge, assisted by his wife, Susannah Liptroth, who had been an English nurse. Dr. and Mrs. Richards gave lectures to the women of the Church on obstetrics, nursing, and child care. In 1872, a physiological class was organized by Mrs. Sarah M. Kimball, and the next year President Young issued a request to the presidents of the Relief Societies throughout the Church, to appoint three women from each ward to study hygiene and nursing. He also proposed to the bishops of each ward to see to it that these students were supported by the ward during the term of study.

Soon after this, Dr. Mary Barker, an eastern graduate physician, opened a class for obstetrics and many of the leading women of the Church attended her classes.

In 1877, Dr. Romania B. Penrose, a graduate physician, opened a school of obstetrics, and for 28 years she taught two classes a year. She was also the means of establishing a woman's hospital in Utah, the Deseret Hospital, which was the forerunner of the L. D. S. Hospital. In 1898, the Relief Society nurse school was established, with Dr. Margaret C. Roberts as the organizer. The class was first conducted under the auspices of the Salt Lake stake Relief Society, and later, in 1904, became a part of the work of the General Board of the Relief Society. Many hundreds of women have graduated from this Relief Society course, and have been a blessing to their communities.

It is very gratifying that since 1920 the General Board has co-operated with the L. D. S. Hospital in carrying forward this course for practical nurses, and that since that time, the Relief Society students have had the opportunity of having real training for one year in the L. D. S. Hospital.

With such a background, it is no wonder that the women of

the Relief Society are quick to appreciate the importance of the Sheppard-Towner act, whereby the State of Utah, by matching government appropriations, has been able to institute a definite program of work in the interest of maternity and infant welfare. While Relief Society women are interested in every phase of health work, they feel at the present time that great good could be accomplished by centering their chief interest in maternity and infant health work.

Reports that are coming to the office from the various stakes in Utah, as well as from Idaho and Arizona, where the work is also established, are very gratifying, and point to constructive maternity work for the future. Anticipating the Sheppard-Towner work, the General Board recommended several years ago that the interest on the wheat fund money be used to further maternity work throughout the Church. The General Authorities were favorable to this recommendation, and plans are being made in many stakes to conserve the wheat interest for maternity health work. And while it has been decided that the wheat interest may be used according to the wishes of the ward Relief Society, still it is the advice and counsel and the desire of the General Board that this money be reserved for maternity and health work.

While Church statistics show that our maternity and infant mortality is low, compared with such statistics generally, still I feel that the death rate is altogether too high, and that definite steps should be taken by Relief Society women everywhere to reduce maternity and infant mortality. Our statistics for 1922, which were compiled in the Presiding Bishop's Office, show: Deaths—Maternity: Accidents of Pregnancy, 8; Puerperal Hemorrhage, 13; Accidents of Labor, 8; Puerperal Septicemia, 18; Peurperal Albuminuria and convulsions, 11; total 58. Deaths—Infants and Children: under one month, 426; from 1 month to 1 year, 325; which makes a total of 751 babies who died last year, under one year of age; from 1 to 2 years, 163; from 2 to 3 years, 84; from 3 to 4 years, 44; from 4 to 5 years, 32; from 5 to 10 years, 123; from 10 to 15 years, 150; total 596 children who died during 1922, between the ages of 1 and 15 years. This added to the number of babies under one year who died during 1922, 751, makes a total 1,347 chlidren up to 15 years of age, who died during 1922.

There were 13,000 births in the Church, and therefore, the percentage of deaths is very small, still we are surprised to find that the death rate is as high as it is. While, as I said before, this death rate is very low compared with the death rate generally, still it is much too high.

The aim and object of the Sheppard-Towner provision is:

(1) To promote the establishment of health centers for the instruction of expectant mothers, and care and feeding of children;

(2) To promote the services of public health nurses in connection with these health centers:

(3) To prepare and distribute literature and otherwise promote educational campaigns in behalf of the health of mothers and children;

(4) To improve the standards and methods of instruction of midwives and strict enforcement of the law relating to their licensing and practice.

There is no provision in the Utah law that this money should be used for relief purposes, but rather for education and demonstration work.

With an educational and public health nursing service, the Metropolitan Life Insurance Company has reduced perceptibly the maternity and infant mortality rate among its policy holders, and this demonstration shows what can be done with education and proper supervision.

It is my hope that in the near future, health departments will be established in every county, and that through co-operation between the state and county health departments, the child hygiene bureau of the state board of health where the Sheppard-Towner work is being carried on, and the volunteer health agencies, an ideal health program will be established and carried out, which will reduce to a minimum maternity and infant mortality in this state.

In one of the counties of Idaho, two of the stakes have united with the county and the Red Cross in raising funds for the purpose of placing a public health nurse in this county. This is very commendable. In these days when the employment of a private nurse is beyond the reach of so many people, we will probably have to resort to the visiting nurse system, which is in vogue in many of our large cities and by which service families are able to have daily calls from the visiting nurse at a very reasonable cost. The practical nurse is also filling a great need, and we urge Relief Society women to see to it that our class of Nurse Aids at the L. D. S. Hospital is well patronized.

In closing, I ask you women of the Relief Society to concentrate on health and maternity work and let us see with our combined effort if we cannot materially reduce the death rate in the Church during the next few years.

Note: An address, "Companionship Between Parents and Children," delivered at the Conference by Mrs. Julia A. F. Lund, of the General Board, will appear in the January magazine; also, the address on Contagious and Infectious Diseases and Quarantine Regulations by Dr. Jane W. Skolfield..

Guide Lessons for February

LESSON I

Theology Lesson

(First Week in February)

SPIRITUAL SERVICE (Continued)

1. *Choice of Spiritual Service.* "Choose you this day whom ye will serve," Joshua 24:15. This quotation may well be repeated at the dawn of every day by every one of accountable age. There is need of a Joshua within to start us on our way, as there is need for a power without to keep us at our best.

2. *God's Commandments are Eternal and Spiritual.* "Wherefor I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man nor the children of men; neither Adam your father whom I created." (Doctrine and Covenants 29:34.) Commandments from God are revelations of truth with an injunction of application of the truth. All truth is eternal, God's commands are therefore everlasting in their nature. Their application may be changed from place to place and from time to time, but the laws change not. The fulfiling of a law consists in completing its application, as was the case with the fulfilment of the "Law of Moses," by Christ. Under the same conditions that were in force, when the law was given, the law of carnal commandments will be ever in force. Change of conditions inevitably brings change in the operations of commandments or revealed law. (D. & C. 19:4-13.)

The commandments of God are all spiritual because they came from a spiritual source and they all have spiritual effects. A single spiritual service act causes the heavens to rejoice in that it is a response to the inspiration of the Almighty or to his expressed will. Spiritual service is like the broadcasting of a radio message causing vibrations of joy in every direction. The broadcasting also produces return vibrations of joy that expand and refine the actor.

For one to awaken in the morning and say, "This day I will serve the Lord," is equal to saying, "This day I will cause waves of happiness to ripple on the ocean of the universe."

Spiritual service is double in its effect in that it adds to the joy of its affinity, the Spirit of the Lord, and increases the strength of the one who renders the service. "If ye love me, keep my commandments," carries with it all that could be expressed by saying, "If ye love me ye will make me happy by keeping my commandments." That which can be grieved can be made happy and we

learn from scripture that Jesus wept (John 11:35) and that the Lord wept at the prospects of human suffering resulting from failure in spiritual service. (See Pearl of Great Price, Book of Moses, 8:28-130.)

3. *Fervor and Fact Essential to Spiritual Service.* "God is a spirit; and they that worship him must worship him in spirit and in truth." (John 4:24.) In this passage we have evidence of the personality of God. The letter "a" and the word "him" precludes the possibility of thinking of God as other than an individual. Had the Savior said that God is spirit; and they who worship "it" must worship "it" in spirit and in truth, there would be some justification for the doctrine of God being nothing more than a diffused spiritual force or influence. The passage also makes plain that the worship of God must be more than half-hearted, it must be full of fervor and valiancy. The trail followed by the unvaliant ends at best in the terrestrial kingdom. "These are they who are not valiant," (Doc. & Cov. 76:79.)

But fervor or valiancy is insufficient in a spiritual service that saves and exalts. Truth is indispensable. The worship of idolaters is full of fervor or spirit and their service is full of sacrifice, but truth is not there and without the truth we cannot be free. Phantom pursuit ends in disappointment. But as fervor cannot make progress alone in spiritual service so truth without earnest application stands waiting. The compensation for spiritual service will depend on the amount of fervor put into that service and the closeness to which that fervor keeps to fact.

4. *Work for God and Treatment of Men Basis of Reward for Spiritual Service.* "The Lord shall come to recompense to every man according to his work, and measure to every man according to the measure which he has measured to his fellow man." (Doc. & Cov. 1:10.)

This modern scripture reveals the inseparableness of the two great laws given by the Savior (Mark 12:31). It makes plain that neither of the laws can be acceptably complied with in service without obedience to the other.

If one would know his fate at the judgment seat of the Almighty, let that one consult the habit-book of life on two points: What are my habits of work for the Lord, and what are my habits of treatment of my fellowmen?

5. *Prayer and Sacrifice in Spiritual Service*: The first free agency spiritual act of mortals was the utterance of a prayer. Spiritual service began with a sacrifice. We do not know how long each of our first parents had a soul-desire to come under the care of the Lord; we cannot tell how often each felt like uttering that song-prayer:

"O my Father, thou that dwellest, in that high and glorious place!
When shall I regain thy presence, and again behold thy face?"

With a yearning they waited and waited in the midst of uncertainty, destruction, and death. Then came a voice, the voice of him from whom they had been banished by the estrangement of disobedience and the fiat of expulsion from Eden. They prayed. The prayer was an act, not of service; it was an application for service. It was not a petition for some particular convenient employment; it was the plea that had in it unmistakable willingness to let the Lord name the service. Whatever the words of that application were, they were weighted with sincerity, as were the words of Saul—"Lord, what wouldst thou have me do?"

The answer to their application for spiritual service was begun with sacrifice and thus was put in operation the truth that sacrifice is a prerequisite for spiritual service, and for one to expect to qualify for acceptable service without a willingness to sacrifice is to expect a suspension of the decree of the Almighty, and a reversal of the order of heaven. Doing the convenient only, whether it be attending to prayers, helping the poor, defending leaders, creates no condition of the self that will justify the expectation of high position. We shall all find written over the archway of the door of the temple of eternal justice, "Special privilege for special service."

Every day of individual life is like a day in the life of the race. Prayer makes the way for proper entrance into service, and sacrifice begins the service for God and fellowmen.

What is true of individual service is true of national spiritual service. National prayer and national sacrifice will bring peace; the spiritual service will work the miracle of universal peace.

Questions and Problems

1. Wherein does John (4:24) prove that spiritual service must be based upon belief in a personal God?
2. Show that religious fervor, sincerity, or spirit in spiritual service, is not sufficient for acceptable spiritual service.
3. Prove that half-hearted spiritual service, in truth or in the worship of the true God, cannot reach beyond the terrestrial kingdom.
4. Prove from the Doctrine and Covenants that all of the commandments of the Lord are spiritual.
5. Show that our spiritual service affects both the Spirit of the Lord and our own spirits.
6. Wherein is keeping the Word of Wisdom spiritual service?
7. Show the spiritual service side of paying of tithing.
8. In what respect is marrying in the temple a high kind of spiritual service?
9. Discuss the proposition: Sacrifice is one of the essentials of an exalting spiritual service.

10. Discuss prayer (a) as a means of getting into spiritual service; (b) as an aid in the rendering of spiritual service.

11. Discuss the spiritual-service value of the words of the first judge in Israel, quoted in this lesson.

12. Where is the scriptural proof that we shall be rewarded according to our work for the Lord, and the treament of our fellowmen?

Work and Business

(Second Week in February)

Literature

Third Week in February

Snowbound

Mr. W. S. Kennedy writes of Whittier and his home life: "He was born and passed his boyhood youth in a green,sunken pocket of the inland hills, and he became the poet of the heart and the home. He lived the simple, quiet life of a farmer, loving his mother, his sister, his Quaker sect, freedom, and his own hearth. Between the front door of the old homestead and the road rises a grassy, wooded bank, at the foot of which flows a little amber-colored brook. The brook is mentioned in *Snowbound*:

> " 'We minded that the sharpest ear
> The buried brooklet could not hear,
> The music of whose liquid lip
> Had been to us companionship,
> And, in our lonely life, had grown
> To have an almost human tone'."

"The house where Whittier was born and where he lived," says one of his biographers, "is very plain and not very large. Entering the front door, you are in a small entry with a steep, quaint little staircase. On the right is the parlor where Whittier wrote. In the tiny, low-studded room on the left, he was born, and in the same room his father and Uncle Moses died. The room is about fourteen by fourteen feet, is partly wainscoted, has a fire-place and three windows. All the windows in the house have small panes, nine in the upper, and six in the lower, sash. The home is supposed to be over two hundred years old. The kitchen, old-fashioned as it is, of course, attracts a good deal of attention."

Snowbound gives us a picture of home life in and about this cottage, in the winter time. The old kitchen, is a cozy old room with its fire-place and huge breadth of chimney with inset cup-

boards and oven and mantlepiece. Above the mantle hung the old bull's-eye watch. On one side of the kitchen is the cupboard where the pewter plates were placed and in another part is the brass warming pan, polished to such brightness that it attracted attention from any part of the room. No description that can be given by any prose writer, we take it, can equal Whittier's own description. He says of this home:

"Shut in from all the world without,
We sat the clean-winged hearth about,
Content to let the north-wind roar
In baffled rage at pane and door,
While the red logs before us beat
The frost-line back with tropic heat;
And ever, when a louder blast
Shook beam and rafter as it passed,
The merrier up its roaring draught
The great throat of the chimney laughed,
The house dog on his paws outstretched,
Laid to the fire his drowsy head,
The cat's dark silhouette on the wall
A couchant tiger's seemed to fall;
And, for the winter fireside meet,
Between the andirons' straddling feet,
The mug of cider simmered slow,
The apples sputtered in a row,
And, close at hand, the basket stood
With nuts from brown October's wood."

Within this home dwelled the father and mother, who were the inspiration of the life there. In *Snowbound* we learn how the father ate moose and samp in trapper's hut and Indian camp on Memphremagog's wooded side, and danced beneath St. Francois' hemlock trees, and ate chowder and hake-broil at the Isle of Shoals.

There was no Friends church in Haverhill, but the poet's Father could be seen each Sunday wending his way to the old brown meetinghouse in Amesbury, a distance of six miles.

Mrs. Whittier, the poet's mother, had a very deeply religious nature. She was pure, sweet, lovable, and kind-hearted to a fault. In *Snowbound* her son tells us something of her girlhood in Somersworth on Piscataqua. In another of his books called *The Yankee Gypsie*, he tells this story of his mother, which is a tribute to her kind-heartedness:

"On one occasion," says th poet, "a few years ago, on my return from the fields at evening, I was told that a foreigner had asked for lodgings during the night but that, influenced by his dark, repulsive appearance, my mother had very reluctantly refused his request. I found her by no means satisfied with her

decision. 'What if a son of mine were in a strange land?' she inquired self-reproachfully. Greatly to her relief I volunteered to go in pursuit of the wanderer, and taking a cross path over the fields, soon overtook him. He had just been rejected at the house of our nearest neighbor, and was standing in a state of dubious perplexity in the street. His looks quite justified my mothers' superstitions. He was an olive-complexioned, black-bearded Italian, with an eye like a live coal, such a face as perchance looks out on the traveler in the passes of the Abruzzi—one of those bandit visages which Salvator has painted. With some difficulty I gave him to understand my errand, when he overwhelmed me with thanks and joyfully followed me back. He took his seat with us at the supper table and when we were all gathered around the hearth, that cold autumnal evening, he told us, partly by words and partly by gestures, the story of his life and misfortunes, amused us by descriptions of the great gatherings and festivals of his sunny clime, edified my mother with a recipe for making bread with chestnuts; and, in the morning when, after breakfast, his dark, sullen face lighted up, and his fierce eye moistened with grateful emotion, as in his own silvery Tuscan accent he poured out his thanks, we marvelled at the fears which had so nearly closed our doors against him; and as he departed we all felt that he had left with us the blessing of the poor.

"It was not often that, as in the above instance, my mother's prudence got the better of her charity. The regular old stragglers regarded her an unfailing friend; and the sight of her plain cap was to them an assurance of forthcoming creature comforts."

Other members of the Whittier household in the poet's boyhood were his elder sister Mary, who died in 1861; Uncle Moses Whittier, who in 1824 received fatal injuries from the falling of a tree which he was cutting down; the poet's younger brother, Matthew, who was born in 1812 and was a contributor to the newspapers of humorous dialect articles, signed "Ethan Spike, from Hornby;" and finally the aunt, Mercy E. Hussey; the younger sister Elizabeth, and occasionally the half-welcome eccentric guest, Harriet Livermore.

Of Whittier's Uncle Moses, he writes:

Our uncle, innocent of books,
Was rich in lore of fields and brooks,
The ancient teachers never dumb
Of Nature's unhoused lyceum.
In moons and tides and weather wise,
He reads the clouds as prophecies,
And foul or fair could well divine,
By many an occult hint and sign,
Holding the cunning warded keys

To all the woodcraft mysteries;
Himself to Nature's heart so near
That all her voices in his ear
Of beast or bird had meanings clear.

Of his eldest sister Mary, who died in 1861, he says:

There, too, our elder sister plied
Her evening task the stand beside;
A full, rich nature, free to trust,
Truthful and almost sternly just,
Impulsive, earnest, prompt to act,
And make her generous thought a fact,
Keeping with many a disguise
The secret of self-sacrifice.

Centering his thought and feelings on his younger sister, Elizabeth who, like himself, was a poet, he wrote:

As one who held herself a part
Of all she saw, and let her heart
Against the household bosom lean,
Upon the motley-braided mat
Our youngest and our dearest sat,
Lifting her large, sweet, asking eyes,
Now bathed within the fadeless green
And holy peace of Paradise."

Snowbound was first published in 1860, and was written, Mr. Whittier has said, "to beguile the weariness of a sick-chamber."

Of descriptions of the class that appear in this poem, Mr. Pancoast writes: "To describe such scenes both truthfully and poetically requires power of no mean order and to this power Whittier added sympathy with the lives of those who toil."

And Mr. Bronson says: *Snowbound,* that unique idyl of New England country life in winter, is, on the whole, Whittier's greatest and most characteristic poem. Nearly all his previous life had been an unconscious preparation for it, and his ancestors had a hand in it before he was born. It could have been written only by one bred on a New England farm."

Whittier was of fine New England stock; inheriting her legacy of moral, intellectual and spiritual wealth. These qualities he breathed into the lines of *Snowbound.* No one has reflected New England atmosphere more perfectly than he. As a literary expression of New England rural life, *Snowbound* is not excelled by anything that has been written; it is very justly styled one of the few American classics.

Questions

1. Read the lines from *Snowbound* describing the aunt, to the class.
2. If you think *Snowbound* is a description of rural life in general, as well as rural life in New England, tell why.
3. Why are literary critics justified in speaking of Whittier as a democratic poet? The word democratic is used in the broad sense.
4. Find as many lines as you can in *Snowbound* that indicate that Whittier believed in the life after death.

Social Service

LESSON IV

(Fourth Week in February)

THE STANDARD OF LIVING

The social worker, in an effort to understand the forces that act on the individual in the processes of development and adjustment, very soon becomes aware of the great economic differences which exist in society today. The child, born in the slums of a city, where the struggle for mere food and shelter is a daily actual fact, has an entirely different set of experiences from the child whose parents can provide not only the needs, but the luxuries of life. The student of sociology must recognize that there is a great difference in economic standards, and must understand that these standards determine, to a certain extent, the kind of influence that the home, the church, the school and the community will exert on the individual. An insight into economic standards is therefore essential to an understanding of man's development and his struggle for satisfactory adjustment.

The term "standard of living" could be more easily understood if a standard could be stated in dollars and cents. It is impossible, however, to say that a family of a certain number should be able to provide certain things on a certain income. A standard cannot be stated in terms of income because a stated income cannot secure the same things for every family. A family's needs differ at different times, depending on the age of its members, the degree of health enjoyed, the ability of the mother to manage a home, the demand of certain types of employment in the matter of clothing, and countless other differences. The allowance for rent and carfare will vary according to the neighborhood; the cost of rents, fuel, lights, food, etc., is different in different communities. The term "standard of living," therefore,

must be thought of as a manner of living rather than as a certain income, for a certain number.

The "standard of living" as defined by Dr. Edward T. Devine, is made up of "those things which many men in common hold to be clearly essential to them. The standard of living embraces all those things which we want, and want enough to secure them; which have a vital importance for us; for which we are willing to make sacrifices."

While an individual may not attain all the things that are in his standard of living, if he aspires to gain these things, is willing to struggle and sacrifice for them, they must be considered a part of his standard.

Each individual has his own individual standard. A family, too, has it standard, which is a combination of the standards of its members and includes those things which most of them hold to be essential. Each community has a standard, which is determined by what the majority of individuals consider important for the common good and is expressed in health regulations, lighting, law enforcement, educational opportunities, recreation facilities, etc.

While keeping in mind that the standard of living to the sociologist is a very personal and varying term, it may be well at this point to consider a general classification of economic planes of living. In his new book, *The Standard of Living*, Mr. N. H. Comish states that in practically every nation in the world there are four general planes of living. The first is the group whose income can merely keep body and soul together. The second is what is termed as the minimum of subsistence standard, providing for physical wants such as food, shelter, and clothing, but allowing little for the needs of men as social creatures. The third classification is the health and comfort standard, which provides for the material wants of man and also some comforts: insurance that takes care of the major misfortunes of life and a degree of education and amusement. The fourth group is described as the standard of luxury, providing for an abundance of literature, art, travel, and the like.

To discuss at this point the theories of economists to bring about a more equal distribution of wealth would not be profitable. What should be noted is the effect that a particular economic plane or status will have on the experiences and development of the individual. The health habits, the education, the vocational training, the recreation, the associations, etc., will be of different types in these various economic planes.

While it is obvious that the kind of experiences through which an individual will pass is determined by his economic

status, it is not so well defined which plane of living produces the most desirable kind of people. History is replete with instances of men and women, born in an environment of poverty, rising to great heights in various fields of endeavor. Obstacles often spur youth on to more determined effort, with resulting progression. A need to struggle, to travel the rough road, may give an individual an understanding of the values of life, and this understanding may direct him to serious accomplishment.

But there is a point on the economic scale, below which no one would deliberately place an individual. Below a certain point there is a poverty that is a handicap. It cannot be seriously argued that individuals in the first two classifications are not hampered in their development. Where a family income is not adequate to provide necessary food, there will be undernourished and unhealthy children. If there is a lack of clothing and shelter, and the members are subject to exposure and cold, the health and well-being of the members will again be endangered. If, because of financial stress, the schooling of children is frequently interrupted and discontinued at an early age, they will have a distinct disadvantage. If, because of lack of time, clothing, and means, there is no opportunity for recreation and social life discouragement will naturally follow. Economic stress can reach a point where it causes church connections to be broken, and the family loses the spiritual support of which it obviously has a great need.

There is a poverty which destroys its poor; a poverty which leaves in its wake a multitude of social ills and evils: disease, death, exploitation, discouragement, delinquency.

Some of the general plans and programs advanced for the solution of poverty and its related problems will be the subject of the next lesson.

Reference: Dr. Edward T. Devine, *Normal Life,* Chapter 5, Maturity—Home, pages 128-140.

Note: "Normal Life," by Edward T. Devine, may be obtained at the Deseret News Book Store for $1.50 per copy.

QUESTIONS AND PROBLEMS

1. Give an example of a family which could not provide the same things in two succeeding years on the same income.
2. Give an example of a family's standard becoming higher the second year on the same income.
3. According to Dr. Devine's definition, how might a college education be included in an individual's standard, even though he never attends college?
4. Name the four general classifications of the planes of living.

5. Point out specific disadvantages (such as a lack of glasses for a child with impaired vision) imposed on children in the first two classes in their health, educational, vocational, and spiritual development.

Teachers' Topic for February

THE GOSPEL IN THE HOME

Divine Answer to Prayer

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark 11:24.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you."—Matt. 17:20.

Relate how through prayer and faith great men have accomplished great things. Abraham, Washington, Lincoln, latter-day prophets.

The observance of the law is the greatest solvent of public ills. Men speak of natural rights, but I challenge any one to show where in nature any rights ever existed or were recognized until there was established for their declaration and protection a duly promulgated body of corresponding laws. The march of civilization has been ever under the protecting aegis of the law. It is the strong defence of the weak, the ever-present refuge of innocence, a mighty fortress of the righteous. One with the law is a majority. While the law is observed the progress of civilization will continue. When such observance ceases chaos and the ancient night of despotism will come again. Liberty goes unsupported or relies in its entirety on the maintenance of order and the execution of the law.—*Calvin Coolidge, President.*

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Alberta Huish

Thy gift to me, great Prince of Bethlehem?
I cannot know the mercies infinite
That thy great sacrifice has given me;
Yet power to love, to pity and to see,
I know are gifts from thee.

Remembering thy cup of bitter dregs,
My trembling grasp is strengthened, and I quaff
More bravely and more readily, my share,
From my life's cup, though filled with pain and care.
This is thy gift to me.

I hear the cry from out Gethsemane:
"A debt is paid;" the price was thy life's blood
Which makes men gods potential, gives them breath,
And power to see beyond the wall of death.
These are thy gifts to me.

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